CATHOLIC · ACTION ·

Vol. XIX, No. 11 November, 1937

December Study Topic:
"American Catholics and National Attitudes"

The Confraternity At St. Louis
A Catholic Woman Makes A Retreat
Catholic Evidence On the Street Corners
Volunteers In Immigrant Aid
A Philosopher Looks At Social Work:
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Our Common Catholic Interests:

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Month by Month with the N. C. W. C.

A NATIONAL MONTHLY—OFFICIAL ORGAN OF THE
NATIONAL CATHOLIC WELFARE CONFERENCE

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FACTS ABOUT THE

NATIONAL CATHOLIC WELFARE CONFERENCE

:-: What It Is — What It Does :-:

"This organization (the N. C. W. C.) *is not only useful, but necessary. . . . We praise all who in any way cooperate in this great work."*—POPE PIUS XI.

The National Catholic Welfare Conference was organized in September, 1919.

The N. C. W. C. is a common agency acting under the authority of the bishops to promote the welfare of the Catholics of the country.

It has for its incorporated purposes "unifying, coordinating and organizing the Catholic people of the United States in works of education, social welfare, immigrant aid and other activities."

It comprises the following departments and bureaus:

EXECUTIVE—Bureaus maintained: *Immigration, Youth, National Center Confraternity of Christian Doctrine, Publications, Business and Auditing, and* CATHOLIC ACTION, *official organ, N. C. W. C.*

EDUCATION—Divisions: *Statistics and Information, Teachers' Registration, Library.*

PRESS—Serves the Catholic press in the United States and abroad with regular *news, features, editorial and pictorial services.*

SOCIAL ACTION—Covers the fields of *Industrial Relations, International Affairs, Civic Education, Social Welfare, Family Life and Rural Life.*

LEGAL—Serves as a clearing house of information on federal, state and local legislation.

LAY ORGANIZATIONS—Includes the National Council of Catholic Men and the National Council of Catholic Women, which maintain at N. C. W. C. headquarters permanent representations in the interests of the Catholic laity. These councils function through some 3,500 affiliated societies—national, state, diocesan, district, local and parish; also through units of the councils in many of the dioceses.

CATHOLIC ACTION STUDY—Devoted to research and reports as to pronouncements, methods, programs and achievements in the work of Catholic Action at home and abroad.

The N. C. C. M. maintains at its national headquarters a *Catholic Evidence Bureau* and sponsors a weekly nation-wide radio *Catholic Hour* over the network of the National Broadcasting Company.

The N. C. C. W. maintains in Washington, D. C., the *National Catholic School of Social Service.*

The Conference is conducted by an administrative board composed of ten archbishops and bishops aided by seven assistant bishops.

Each department of the N. C. W. C. is administered by an episcopal chairman.

Through the general secretary, chief executive officer of the Conference, the reports of the departments and information on the general work of the headquarters' staff are sent regularly to the members of the administrative board.

The administrative bishops of the Conference report annually upon their work to the Holy See.

Annually at the general meeting of the bishops, detailed reports are submitted by the administrative bishops of the Conference and authorities secured for the work of the coming year.

No official action is taken by any N. C. W. C. department without authorization of its episcopal chairman.

No official action is taken in the name of the whole Conference without authorization and approval of the administrative board.

It is not the policy of the N. C. W. C. to create new organizations.

It helps, unifies, and leaves to their own fields those that already exist.

It aims to defend and to advance the welfare both of the Catholic Church and of our beloved Country.

It seeks to inform the life of America of right fundamental principles of religion and morality.

It is a central clearing house of information regarding activities of Catholic men and women.

All that are helped may play their part in promoting the good work and in maintaining the common agency, the National Catholic Welfare Conference.

CATHOLIC ACTION records monthly the work of the Conference and its affiliated organizations. It presents our common needs and opportunities. Its special articles are helpful to every Catholic organization and individual.

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CATHOLIC ACTION

"CATHOLIC ACTION consists not merely of the pursuit of personal Christian perfection, which is however before all others its first and greatest end, but it also consists of a true apostolate in which Catholics of every social class participate, coming thus to be united in thought and action around those centers of sound doctrine and multiple social activity, legitimately constituted and, as a result, aided and sustained by the authority of the bishops."

—Pope Pius XI.

OFFICIAL ORGAN OF THE

NATIONAL CATHOLIC WELFARE CONFERENCE

VOL. XIX, No. 11 NOVEMBER, 1937

OUR COMMON CATHOLIC INTERESTS

Vatican Misrepresented by Associated Press in Sino-Japanese Situation

NOTWITHSTANDING the viciously detrimental character of the recent report—disseminated by the Associated Press—that the Vatican had sent instructions to Bishops and missionaries in China directing them to favor Japan in the present conflict in China, as a means of combating Communism; and nothwithstanding the denials of the truth of the charge by officials of the Vatican, both in Vatican City and in this country, the Associated Press has thus far refused to take proper steps to repair the grave injustice it has done to the Church and to society in sponsoring and circulating so dangerous and false a report. All the facts and circumstances surrounding the origin and character of this report should be scrutinized and the full truth made to prevail.

Following the initial report of the Associated Press on October 14, which received the widest publicity, in some instances being carried under full banner headlines, the *N. C. W. C. News Service* immediately cabled to the Vatican to receive official verification or denial of the charge, which impugned the neutrality of the Vatican in the Far Eastern conflict, and thereby, on the basis of the release, bringing the Church into grave disrepute, harming the cause of religion, endangering the lives of missionaries, and aggravating an already tense international situation.

The result of the inquiry by the *N. C. W. C. News Service* was a prompt and vigorous official denial, the repudiation even impugning the motives of the anonymous source which the Associated Press announced as the origin of the story. An official spokesman for the Vatican declared the supposed instructions to be a complete fabrication, issued for the purpose of deception.

His Excellency, the Most Rev. Amleto Giovanni Cicognani, Apostolic Delegate to the United States, in a statement issued on October 15, the day following the Associated Press story, denied the report in the following words:

> "I have been instructed by the Under-Secretary of State of the Vatican, Archbishop Pizzardo, to request the Associated Press to issue a complete denial of its release of October 14 on the attitude of the Vatican in the present Sino-Japanese conflict. I am further instructed to say that the Holy See did not issue the alleged instructions, that they are a complete invention, and that they were conceived by some irresponsible source with the manifest purpose of deceiving the American public on the Vatican's policy of strict neutrality."

The Associated Press has, as CATHOLIC ACTION goes to press, refused to go back to its original source and insist that this source either prove its assertion in a conclusive manner or that it place the Associated Press

in position to say that this ordinarily reliable source has either failed to provide such proof or itself has conceded it was in error. This is the very least that the Associated Press might do in repairing a grave injustice, and in making good its established reputation for accurate, truthful, and responsible reporting of world news.

Officials of the Associated Press have pleaded in extenuation that every effort was made to obtain official confirmation of the report and that such efforts failed, since no contact with official Vatican sources could be made. In view of the fact that the Associated Press has its accredited representatives in Rome, it seems strange that such official contact with the Vatican could not have been established. The *N. C. W. C. News Service* was able to obtain immediate access to official Vatican sources and to receive prompt and vigorous official denials of the false charges emanating from the anonymous sources quoted by the Associated Press.

Under such circumstances, protestations of officials of the Associated Press that every precaution was taken to prevent imposition, seem scarcely tenable. A charge as grave as this one, carrying with it incalculable possibilities for harm, should not have been disseminated to the world without a careful check of official sources, so that at least an official denial might have accompanied the first appearance of the report from an anonymous source.

Until the source of this charge—known only to the Associated Press, since no other news agencies or correspondents carried the report—is able to furnish conclusive proof of the truth of the charge, or until it admits that it was in error, the grave obligation rests upon the Associated Press to issue a public statement to the effect that its source has failed to prove its reliability. Under such circumstances, the Associated Press has no other alternative than to impugn the source of its story in justice to its clients and in the service of truth. This grave obligation remains as yet unfulfilled.

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175 Catholics Reply To Attack by Protestants On Spanish Pastoral

IN LAST month's issue, CATHOLIC ACTION published the vigorous refutation by Rt. Rev. Msgr. Michael J. Ready, general secretary of the N. C. W. C., of the "Open Letter" of 150 Protestants attacking the recent pastoral issued by the Hierarchy of Spain. Monsignor Ready asserted that the letter of the 150 did not have the value of frankness and that it only repeated long since discredited statements. Amazement was expressed that such a group, including many ministers of religion, undertook to defend a regime redhanded with the murder of thousands of priests and religious and which has crushed and forbidden the public practice of religion in those portions of Spain which it controls.

Monsignor Ready's able reply, which was published in full in the *New York Times* of October 6, 1937, and in other secular newspapers and favorably commented upon in many of them, was a few days later effectively supplemented by a second refutation signed by 175 members of the Catholic clergy and laity of the United States. This statement was likewise carried in full by the *New York Times* in its issue of October 14, 1937, and to a lesser extent by many other metropolitan newspapers.

Protestant misrepresentation of facts and issues in Spain is charged by the 175 signatories of the second reply which calls for the end of all foreign intervention on both sides in the Spanish Civil War. If all foreign volunteers and all outside government aid were withdrawn from both sides, war will end quickly and Spain would "be able to right itself and express itself," the 175 signers state. The Spanish Bishops, they say, have acted in accordance with accepted American ideals in seeking the preservation of religious and civil liberties and of all the functions of democracy. American Protestants were challenged to say whether they accepted and approved a regime which has since February, 1936, carried on a ruthless persecution of the Christian religion. On this point the 175 ask:

"Do American Protestants accept and endorse a governmental regime that is composed predominantly of radical socialists, Communists, Syndicalists and Anarchists? Does American Protestantism champion a regime that has consistently violated in theory and in practice the fundamental principles of liberty and democracy guaranteed by the Constitution of the United States?"

"It is not necessary," the statement adds, "for any Protestant or any Catholic to give his complete approbation to the Nationalist cause in Spain. But it is absolutely and unquestionably necessary for every Protestant and Catholic in the United States to repudiate and to condemn the policies and the acts against religious and civic liberty perpetrated by the so-called Loyalist Government."

Other contentions of the 175 were: That the Communists had seized power illegally and that a Soviet-

inspired dictatorship, violating the civil and religious rights of Catholics, had justified the Franco revolt, that the Communists, planning a military coup, had abolished freedom of speech and of the press; that true Catholics in Spain supported the revolt, both as Catholics and citizens, "to save themselves from destruction and annihilation." The 175 charged that the Communists had set fire to all the Spanish churches in the area they controlled, had destroyed all religious objects and massacred virtually all priests in a deliberate effort to wipe out the Catholic religion. These provocations and not resentment against alleged social abuses caused the present revolt, the signing Catholic clergy and laymen maintain. Concluding, the signatories say:

"The Spanish Bishops, as intelligent men, as true Christians, have called forth from the depths of their souls to intelligent and God-fearing men, whether these profess Catholicism or Protestantism or Judaism, for aid and understanding. They are men who have seen with their own eyes the hatred and class violence engendered by the closed fist, the materialism and atheism fostered under the symbol of the sickle and hammer. They are the men who seek a Spain that shall be the traditional Spain of courtesy and spirituality but also the new Spain with a progressive and equitable order of social and economic and political justice. They are the men who should be championed by the ministers of religion, whether these be Catholic, Protestant, or Jewish. They are not the men who should be calumniated and attacked by Protestant clergymen.

"The Spanish Bishops have protested as men, as citizens, as Christians, against a world propaganda that would aid and abet the destroyers of their social, religious and national life. Their cause is not the cause of Catholics alone, nor yet of Christians alone, but of all men who believe in social and international peace and the moral law. The least we can do is to afford them a respectful hearing, and not heap them with abuse."

Parent Education Crusade Urged by Director of N.C.W.C. Family Life Section

WHILE noting a growing interest in problems relating to the family on the part of Catholics today, Rev. Dr. Edgar Schmiedeler, O.S.B., director of the Family Life Section of the N. C. W. C. Social Action Department, pointed out at a recent meeting of the Portland Diocesan Council the need of a great parent education crusade. "Pope Pius XI not only recognizes this need," stated Dr. Schmiedeler, "but also very definitely calls attention to it. In words that are unmistakably clear, the Supreme Pontiff condemns the lack of preparation on the part of modern parents for the successful fulfillment of their obligations toward their children."

"There are still parents who simply leave all matters of child guidance to the whim of the moment and to the promptings of their emotions," Dr. Schmiedeler said. "There are still parents into whose minds the notion of careful forethought, of painstaking study, not to speak of sincere prayer for guidance, seem never to enter. Naturally they are found among such as sneer at the notion of parent education. And, strangely enough, they are found among those who would readily admit the need of specialized training for lawyers, for doctors, for clergymen, for school teachers—yes, for professional and semi-professional people generally.

"Fortunately there are also other parents, and a rapidly increasing group of them, who humbly admit that they have very much to learn regarding the truly complex and difficult task of training their little ones, in preparing for a useful and upright life those whom God has entrusted to their care. These parents, while unquestionably granting the value of the parental impulse and of native intelligence, nevertheless face the plain fact that the thorough understanding of children and of their problems is not so much a matter of intuitive or inborn knowledge as it is of acquired knowledge. Hence, they seek to equip themselves with that knowledge by all reasonable means that lie within their reach.

"There are still to be found among us today those most beautiful creations of earth, Christian homes in the truest and fullest sense of the word. There are still to be found among us in great numbers parents who are faithfully and conscientiously applying themselves to that most highly important task that God has given them, the shaping of the souls of their little ones.

"I am happy to say that there is encouraging evidence of a growing spirit of interest in parent education on the part of Catholics today. A number of organizations are giving it attention, and with appreciable results. You know of your own national committee—the Committee on the Family and Parent Education of the National Council of Catholic Women. The Catholic Conference on Family Life has been making the promotion of parent education among Catholics one of its outstanding activities. The Family Life Section of the National Catholic Welfare Conference has been zealously devoting its energies to this cause. Special courses in our Catholic colleges are being rapidly introduced and a Catholic literature is in course of development. Still, we wish to look forward to even greater accomplishments in the future. There is really need today for nothing less than a Catholic parent education crusade. There is crying need for bringing our home life back again to the full bloom and beauty of an earlier and more Christian

day. Without that, the true purposes of family life cannot be properly fulfilled. Without that, neither Church nor State can truly flourish or prosper."

Sex Education Courses In Public Schools Deplored By Catholic Editor

PERTINENT to Father Schmiedeler's remarks, as set forth in the foregoing, is the article published in the October *Extension Magazine* which condemns current campaigns in behalf of giving instruction on matters of sex in the public schools. The article, entitled "A Frank Discussion of Sex Education," is contributed by Simon A. Baldus, managing editor of *The Extension Magazine,* who states that the proposal is not only devoid of any intention of improving the morality of youth but is a "scheme" which is "clearly a deliberate attempt to substitute a pagan philosophy—pagan practices for Christian decencies, pagan so-called 'ethics' for a positive Christian morality." Referring to the plan to give sex instruction only to third and fourth year high school students, Mr. Baldus says:

"Without knowing just what will be taught, does anyone really believe that the free and frank discussion of sex matters before groups of adolescent boys and girls (whether they already know something about it or little or nothing) will not have the effect of setting their imaginations on fire, of exciting their perhaps as yet dormant sex natures, of stimulating their slumbering passions, or tempting them to experimentation, to satisfy their curiosity by finding out things for themselves? Does anyone really believe that these boys and girls with whom their teachers, most likely, will discuss sex matters intimately, and all that sex connotes, will not continue the discussion among themselves afterwards? I, for one, cannot understand how adult men and women who have had any experience in life and who themselves must have gone through the throes of adolescence, can so deceive themselves. . . .

"The inherent weakness of the 'sex education' proposal is that the public school is essentially *secular,* that is to say, worldly or unspiritual; not actuated by religious motives, nor controlled by religious principles. It must confine itself to temporalities; the things that are eternal are strictly taboo. It may concern itself with the body, or the mind, but not with the soul. God cannot be considered; Christ must not be taught. That is the meaning of the word *secular.* The teaching of a positive *Christian morality* is forbidden. *Sins* cannot be discussed as such, and yet most of sex irregularities, by whatever name they may be called, are first of all—*sins.* To speak of sex *crimes* instead of sex *sins* is beating the wrong tom-tom. Comparatively few are guilty of sex *crimes;* many more are guilty of sex *sins.* Therefore, since there can be no candor with regard to the true nature and character of sex sins, it is impossible to be candid with regard to the sex subject. . . .

"Catholics have solved this sex problem rather successfully by putting the emphasis where it belongs; namely, on the moral training of the children. This training begins in early youth. In their homes and in school and from the pulpits they are taught the difference between right and wrong—and that there can be no compromise between the two. Modesty, decency, chastity, personal purity are constantly stressed. The results have been eminently satisfactory. . . .

"All sincere *Christian* men and women, to whatever churches they may belong and whatever their doctrinal differences may be, must unite on this one thing—the maintenance of the old established Christian social order as opposed to the imposition of an outright pagan social system on the human race. . . . Even those millions not actively affiliated with any religious body, but who in their hearts still hold fast to the fine principles of their Christian fathers and the ideals cherished by their Christian mothers and who would like to see these principles and ideals influence the lives of their sons and daughters, cannot hold themselves aloof."

Mr. Baldus has performed a distinct service both to the Church and to the nation in his able presentation of a much-discussed question, stressing as he has considerations of morality and religion without which there can be no proper approach to a solution of this problem in any school curriculum, public or private.

1937 CALENDAR OF SCHEDULED CATHOLIC MEETINGS AND EVENTS

November

6—RURAL LIFE BUREAU DIRECTORS' INSTITUTE—Richmond, Va.

7–10—NATIONAL CATHOLIC RURAL LIFE CONFERENCE—fifteenth annual convention, Richmond, Va.

17-19—Annual general meeting of the Bishops of the United States—Washington, D. C.

20—CATHOLIC LIBRARY ASSOCIATION—second annual regional conference, Atchison, Kans.

27—CATHOLIC PRESS ASSOCIATION — executive board meeting, Notre Dame, Ind.

December

4-5—NATIONAL CATHOLIC FEDERATION OF NURSES—biennial convention, Washington, D. C.

6–7—CATHOLIC CONFERENCE ON INDUSTRIAL PROBLEMS—regional meeting, Hartford, Conn.

29–30—AMERICAN CATHOLIC PHILOSOPHICAL ASSOCIATION—annual convention, New York, N. Y.

29–31—AMERICAN CATHOLIC HISTORICAL ASSOCIATION—annual convention, Philadelphia, Pa.

Note: Officials of national and state organizations of Catholic men and women are requested to advise N. C. W. C. headquarters of the dates of their respective meetings. These will be listed in future issues.

The CONFRATERNITY *at* ST. LOUIS

By
Very Rev. F. A. Walsh, O.S.B.

IN THE accompanying article, Dr. Walsh, director of the National Center of the Confraternity of Christian Doctrine, presents an enlightening evaluation of the Third National Catechetical Congress, held in St. Louis, October 9-12, under the patronage of the Most Reverend John J. Glennon, Archbishop of St. Louis, and the active direction of his able Auxiliary, the Most Rev. Christian H. Winkelmann, general chairman. The congress was honored not only by the blessing of His Holiness, Pope Pius XI, but also by the presence of the Apostolic Delegate to the United States, the Most Rev. Amleto Giovanni Cicognani, who, in an inspiring address, wholeheartedly endorsed the work of the Confraternity as carried on in the United States under the zealous supervision of the Episcopal Committee in charge of its work; Bishop O'Hara, chairman, and Their Excellencies, Archbishops McNicholas of Cincinnati, and Murray of St. Paul.

THE capacity of the City of St. Louis to care for convention guests was taxed to its utmost during the Third National Catechetical Congress held there October 9-12. The splendor of its great cathedral never shone forth better than on Sunday morning, October 10. Even its vast sanctuary transepts and nave were inadequate to house the throng that sought admission to the Pontifical Mass. By its very size, the Congress attracted the attention of the entire United States; however, its effects are not measured in terms of advertising value. Rather, as its very purpose indicates, its effects are to be measured in the good achieved in stimulating a holy zeal for a wider, more thorough and more fruitful knowledge of the truths of the Catholic Faith. No official resolutions are proposed or adopted in a catechetical congress; its purpose is not legislation but rather stimulation and enlightenment.

THE presence of His Excellency, the Apostolic Delegate, the Most Rev. Amleto Giovanni Cicognani, had a special significance. In the first place, he was there as the guest of the Most Reverend John J. Glennon, Archbishop of St. Louis. The endorsement of the Apostolic Delegate for the Confraternity of Christian Doctrine as carried on in the United States was first given in unmistakeable terms in the radio address to the Congress held at Rochester, N. Y., in October, 1935. His personal attendance at two successive congresses cannot but impress bishops, priests and people with the importance attached by the Holy See to the work of the Confraternity. In his address at the cathedral in St. Louis on Sunday, October 10, he announced a special message to the congress from Pope Pius XI and sounded the keynote of other speakers when he exhorted American Catholic educators and parents to make even greater efforts to instruct youth in religion to combat the inroads of "modern atheism." He stressed the great value of the catechism in "spreading the Christian concept of life," and the sacred duty of priests and religious in promoting Christian education.

"Without a great love for God and without a great love for neighbor," the delegate said, "it is impossible to represent Christ or to make His doctrine understood." Addressing himself directly to the members of the congress, he said: "You are assembled in this city for a sublime cause, for a lofty purpose; that is, to perfect your training in order that you may be able to prepare worthy citizens of their heavenly and earthly country. Yours is a holy crusade 'for God and Country'."

All attempts to measure in exact numbers the vast extent of the throngs attending the Masses in the cathedral and the various meetings of the congress are necessarily inexact. Certainly 60,000 people assembled at various times for the great public meetings and the sectional gatherings. Thirty-eight members of the Hierarchy participated directly in the program. Among other active participants in the program were included 90 priests, 5 brothers, 40 sisters, 19 laymen and 32 laywomen. If we were able to include all those directly active in promoting the congress, the number would go above 250 participants. The number of priests in attendance was well over a thousand; the teaching demonstrations were packed to the doors by sisters of many communities.

THE deep emotion of Archbishop Glennon as he looked over his cathedral filled with members of the great Catholic body of laity, eager to take part in the teaching of religion, was manifest to all. He beheld his efforts as shepherd of his flock for so many years rewarded by the crusading zeal evident in the

fervor with which his people had responded to his appeal in behalf of the promotion of Christian doctrine. He spoke with special earnestness of the spiritual needs of those children whose instruction in their holy religion would be neglected were it not for the work of the Confraternity of Christian Doctrine. Bishop Christian H. Winkelmann, Auxiliary to Archbishop Glennon, was indefatigable in his labor for the Congress both in making preparation and in welcoming guests, attending meetings and otherwise looking to all the details necessary to make the congress a success.

APOSTOLIC BLESSING OF HOLY FATHER IMPARTED TO CONFRATERNITY CONGRESS

FOLLOWING is the text of the cablegram from Pope Pius XI, read by Archbishop John J. Glennon at the Pontifical Mass, Sunday, at the New Cathedral, formally opening the Catechetical Congress:

"The August Pontiff is deeply interested in the congress of the Confraternity of Christian Doctrine. He imparts to the participants his paternal apostolic Benediction as a pledge of divine grace and enlightenment for their important deliberations.

/s/ "Cardinal Pacelli."

THIS congress manifested in an astonishing way the progress which the Confraternity of Christian Doctrine has made since the establishment of the National Center at the headquarters of the National Catholic Welfare Conference. At the time the National Center was established, there were very few diocesan directors in the United States and their diocesan status was doubtful. In less than four years, the number has reached a total of 80, and their position is definitely established. Since the 1936 Congress, held in New York City, 17 diocesan centers have been established. The work of Miss Miriam Marks in the field was rewarded with the Papal decoration of the Cross *"Pro Ecclesia et Pontifice."* This decoration, given to lay persons of exemplary character who have promoted the welfare of Society, the Church or the Papacy, was conferred upon Miss Marks following Solemn High Mass at nine o'clock on Monday, October 11, in the St. Louis Cathedral.

The American Catholic Biblical Association, formed under the National Center, reported that the revised English translation of the Vulgate of St. Jerome will soon be ready. Their meeting, held at the Coronado Hotel, was the largest assembly of Catholic Biblical scholars ever held in the United States. The discussions centered largely around difficult texts of the Old Testament. The scholarship shown was beyond the ordinary. The result will be an intensification of the study of Hebrew and other Semetic languages.

IT IS hoped that Catholic scholars will not only be able to participate in the researches now financed largely from non-Catholic sources but will be able to undertake, with their own means and under their own leadership, the study of problems in which they are especially interested. The discussion of the early revisions of the Septuagint and the evidences brought forward concerning revision of the Hebrew Text in ancient times will be of great assistance when the revision of the English Version of the Old Testament gets under way. A study of the principles to be used in such a revision has already been made and was offered to the members.

In this congress, special emphasis was laid upon the problem of teaching the child in the home. Three groups are comprised in the section of the Confraternity devoted to this field. There is one group for children of pre-school age, one for elementary school children, and one for high school pupils. One of the largest public meetings of the congress assembled on Sunday night, October 10, in the St. Louis Auditorium to discuss this problem. This meeting was presided over by Bishop Winkelmann.

The audience, composed of at least twelve thousand persons, reached a high pitch of enthusiasm as point after point connected with religious instruction and religious practice in the family were brought home by members of the laity. If the catechetical congress accomplished no other result, it justified itself fully by making evident the enthusiastic response which Catholic people are ready to give to practical methods of sanctifying themselves and members of their families.

THE intense interest manifested in a practical demonstration of how to say prayers before and after meals in the family circle was a revelation even to many of the clergy. The Church learned something about the zeal of her members from the vast throng which filled the auditorium. It is not that any new light was thrown upon her doctrine; rather, something was learned about her members. In the solemnity of our churches we do not readily detect the response evoked by sermons; the atmosphere of the St. Louis Auditorium was more free so that when a telling point was made in the field of prayer and devotion there was no hesitancy in the applause. American visitors to Italy are astonished when the enthusiastic Latins interrupt a pulpit preacher with applause, even in a church. The fact that Americans are just as eager to receive the word of God and as appreciative of profound expositions of the life of grace cannot be denied after the demonstrations witnessed in the auditorium at St. Louis. There was a certain satisfaction in the closing remarks of Bishop Schlarman, of Peoria, which showed how deeply he was impressed by the enthusiasm with which the laity greeted the discussion of purely spiritual topics.

(*Turn to page* 17)

A Catholic Woman Makes a Retreat

THE National Council of Catholic Women includes in its national committees one on "The Extension of Religious Education." The work of this committee includes the encouragement and the organization of retreats for lay women. The following story, which supplements in an effective way the excellent report on retreats given at the recent national convention of the N. C. C. W. is contributed by a newly elected member of the national board of the N. C. C. W. and is an intimate revelation of the benefits obtained through the practice of spiritual exercises and retreats urged by His Holiness, Pope Pius XI, in his *Mens Nostra* Encyclical Letter of December 20, 1929.

By Mrs. Sara Varley McCarthy

I MADE a retreat! It was not my first retreat, but it was the first amid such surroundings—a convent chapel and boarding school, snuggled in among the hills, in a small village, 15 miles or more from a busy, industrial community.

We were in every sense shut away from the world: Nothing to disturb the silence of the day or night, which made the angelus bell at 6 A. M., at noon and again at 6 P. M. sound all the more clear and beautiful as its resounding notes called nuns and retreatants to pray; no newspapers with glaring headlines; no radios blasting out the latest dance music or broadcasting the thrilling events of the day. What we read and what we heard and what we meditated upon during these three days concerned an event of 19 centuries ago: the birth, the life, the death and the Resurrection of the greatest Leader the world will ever know—Christ, the Eternal Son of God.

Our retreat master told us that a retreat was an opportunity for those participating to come close to God, the means by which we would come to know how to cooperate with God, by which we might go down through life, walking hand in hand with Him, and brought out the fact that what the world desperately needs today is not more production, not more money, not more industry, but more—plenty more—of God. What we need also, he said, is more thinking and less worrying. Thinking and planning, and always including God in our thinking and planning, will eliminate the worrying as one comes to trust implicitly in God. Let's not bargain with God, he advised, but submit ourselves to His holy will.

LESSONS of faith, of holiness, of charity, of sacrifice, of perseverance, of resignation to God's will abound throughout the grounds as one comes to know the historical background of this religious order of women which came to the Cleveland Diocese upon the invitation from the first Bishop of the diocese, almost four score years ago.

The women who made this retreat included some sixty in all—housewives, mothers, even grandmothers. There were several young girls fresh from the classrooms. There was a grandmother, 81 years old, who deplored the fact that last year because of illness she missed the retreat for the first time. There were mothers of small children and mothers of priests and nuns and other grown up sons and daughters. There were women active in parish, interparochial organization life, civic and educational activities. There was one mother who had already given her "all" to the cause of Christ—her two sons to a religious order—and at the close of the retreat was heard to offer herself for service in the diocesan Catholic Action program, "in whatever work and in wherever place I can be of service."

IT MATTERED not what time one visited the chapel, Christ was not alone. From dawn until long after the evening stars had appeared in the heavens, there were visitors. The retreat Mass was at 7 o'clock, but even before 6 A. M. the retreatants were in the chapel.

Apparently these retreatants were not satisfied to visit the chapel only at the appointed time prescribed in the retreat program. They took advantage of every opportunity to reap the rich and abundant fruits of their prayers and their devotions, using that which was needed for their immediate use, and then storing up for the future a spiritual reserve from the abundance of graces which a retreat provides. They garnered the many indulgences, partial and plenary, from their assistance at Holy Mass, their Holy Communions, their many chapel visits, their rosaries in the presence of the Blessed Sacrament, and as they strolled through

the convent grounds, their many ejaculations and their visits and prayers to the several indulgenced shrines on the convent site.

PERHAPS one of the most striking features of the retreat was the efficient and capable manner in which the physical side of the retreat was handled. One engaged in organization work gained much that should be of help in observing the nuns at work, preparing for the many phases of the retreat. They *lived* Catholic Action by their efforts to achieve personal sanctity for themselves and by the orderly manner in which all things were done. The unhurried ease with which the nuns moved about, caring for this task and another, one would scarcely suspect that 60 extra persons were being cared for, yet all of this was accomplished through thoughtful planning. The sister in charge, it was observed, apportioned the work and delegated to others the various tasks to be done. Orderly Catholic Action organization work in America would achieve the purposes for which Our Holy Father hopes—"Extending the Kingdom of Christ," and "Restoring All Things to Christ," if every Catholic woman in America, or even those active in Catholic organization life, could be prevailed upon to make a closed retreat, at least once a year.

Certainly no one could take part in the various retreat exercises and listen to the practical instructions of the retreat master and join in common with the other retreatants in the many prayers of the retreat, without being moved to do all in her power to faithfully fulfill her part in the lay apostolate of the Church.

Included in this spiritual reserve which every retreatant has an opportunity to garner during the retreat are the many helpful avenues for grace which the retreat master offered, the many helpful thoughts that came from the spiritual reading of the sister in charge and from other reading sources. These will remain with the retreatants we hope, and will be a source of strength in the days to come, when the opportunity for obtaining such special graces are not present.

THERE was one prayer, read in common by the retreatants at the Communion of the Mass. Would that it could be made a part of the daily prayers and daily actions of every Catholic—man, woman and child—and spoken and lived with all the fervor and all of the sincerity that true Catholic hearts can muster. Were this to be done, it is safe to predict that Our Holy Father's appeal—"to restore all things in Christ"—would be speedily answered. The prayer follows:

> "Dearest Lord, develop in us a consuming interest in all that is of concern to Thee in the spread of the Holy Catholic Church and her influence, in the development of Catholic education, in the furtherance of Catholic Action, especially Catholic social endeavors.
>
> "Dearest Lord, teach us to be generous; teach us to serve Thee as Thou deservest; to give and not to count the cost; to fight and not to mind the wounds; to toil and not to seek for rest; to labor and not to ask for reward, save that of knowing that we are doing Thy will.
>
> "Divine Savior, help us to embark with renewed enthusiasm upon this glorious adventure of becoming Thy true followers, Christians in deed, so that we may become more and more worthy of Thy friendship and grow more and more in Thy companionship, who with God the Father and the Holy Ghost livest and reignest God through all eternity. Amen."

Bibliography on Economic Subjects Available at N. C. W. C. Headquarters

A mimeographed bibliography of Catholic books, pamphlets and magazines on economic questions, which contains over 350 items, has just been issued by the Social Action Department of the N. C. W. C. The compilation will, it is felt, prove of value not only to students working especially in the Catholic social field but to organizations, public libraries, and libraries of educational institutions, Catholic and non-Catholic, as well.

An introductory note declares that inclusion of material in the list does not necessarily imply its approval or recommendation by the N. C. W. C. Social Action Department. "The bibliography is compiled solely to facilitate acquaintance with some of what has been written and is being written in English by Catholics in the economic and social field."

In addition to the publications of American, English and Irish firms, the addresses of several houses which publish Catholic social writings in French are listed. The price of the bibliography is 5 cents.

Sixteen Encyclicals of Pope Pius XI Included in Bound Volume Available Through N. C. W. C.

THE National Catholic Welfare Conference has made available bound sets of 16 recent encyclicals of Pope Pius XI, suitable for reference purposes and for presentation to public and private libraries and for personal gifts. The volumes are bound in blue and gold and imprinted with the Papal coat of arms and contain an introductory note explaining the term "Encyclical," a table of contents, and a dedicatory insert. The following are the encyclicals included:

"On Catholic Action," "On Christian Education of Youth" (study outline included), "On Christian Marriage," "On Reconstructing the Social Order (Forty Years After)," "On Saint Francis of Assisi," "On the Church and Mexico," "On the Light of Truth," "On the Sacred Heart and World Distress," "On True Religious Unity," "On St. Augustine," "On the Catholic Priesthood," "On Motion Pictures," "On Atheistic Communism," "On Religious Situation in Mexico," and "On the Church in Germany," and the latest Encyclical of His Holiness "On the Recitation of the Rosary to Combat Modern Evils," a total of 16.

At the recent seventeenth annual convention of the National Council of Catholic Women, more than 100 bound sets were ordered by representatives of diocesan organizations for donation to local libraries.

CATHOLIC EVIDENCE *on the* STREET CORNERS

By Paul Dearing

IN THIS interesting review of the sixth annual meeting of the Catholic Evidence Conference, the author, a co-founder of the Buffalo Unit of the Catholic Evidence Guild, cites the aims and techniques of the street corner apostolate, now being carried on in many Catholic centers throughout the country as set forth at the Buffalo meeting and quotes the advice of Bishop Duffy, host to the conference, as to how, by meditation and prayer, Catholic laymen and laywomen may convince the man in the street of the immortality of man and his eternal destiny in a greater life hereafter.

THE steady and encouraging increase of interest among Catholics in this country in the Catholic Evidence Guild Movement and its work of helping to sow seeds of Catholic truth among street corner crowds was reflected very well in the sixth annual meeting of the National Catholic Evidence Conference held in Buffalo, N. Y., September 24-26, under the auspices of the Most Rev. John A. Duffy, Bishop of Buffalo and Assistant Bishop to the N. C. W. C. Administrative Board. In attendance were delegates from many states, with a considerable representation from Western New York and Pennsylvania. There were also representatives from New York City, Baltimore, Newark, Philadelphia, St. Louis, Washington, Detroit, and about fifteen other centers of evidence activity.

Attracted to the convention also were hundreds of local Catholics whose understanding of the Catholic Evidence Guild Movement was little more than that it was some kind of Catholic Action. For the particular benefit of these guests, an address was delivered by Miss Mary G. Hawks, formerly of the Washington Catholic Evidence Guild, now a member of Buffalo's own younger and less-experienced unit. Miss Hawks explained the guild movement and its very definite relation to the Catholic Action program of the Church. Stressing personal sanctity as a pre-requisite in the life of Catholic Action, the speaker claimed for the guild movement a place in one of the inner circles of the many concentric circles of Catholic Action, and described its aim and purpose as lying close to the heart of the apostolate of the Church.

THE aim of the street corner apostolate, Miss Hawks stated, is to remove obstacles to faith that arise from ignorance and prejudice in the appalling mass of people in our country not identified with any church. Many such can be reached only in the streets, she said.

Miss Hawks brought out that the aim of "modern apostles" on the street corner is not primarily "convert-making." They are pioneers who clear away, as far as they can, ignorance and prejudice, and scatter the seeds of truth and love which may be harvested later by the clergy. Guildsmen are aware that many persons contacted at street corner meetings have come into the Church and are aware also that many "lapsed" Catholics have been brought back to the faith of their fathers through the same medium.

Convention delegates, not all of them street corner speakers, were reminded that preparation for their work is twofold: Mental and spiritual. The mental preparation includes: (1) Knowledge of Catholic doctrine together with the ability to express it clearly and attractively; and (2) knowledge adequate to furnish correct, convincing answers to the "stock-in-trade" questions asked by the man-in-the-street.

OTHER important considerations brought forward were: The guildsman's spiritual preparation is of prime importance; prayer, frequent reception of the sacraments and meditation on doctrinal subjects of study for their proper assimilation are advised: zeal, intelligence and a willingness to be trained are the main qualifications of an evidence guildsman. Intelligence, of course, is also necessary to grasp the meaning of questions, often abstruse, and to answer them honestly and helpfully. And, as guildsmen must be insult-proof, candidates must be seasoned first by fellow guildsmen for the manners of the street corner crowd before making their street corner debut.

Many to whom the Evidence Guild was a new form of Catholic Action expressed surprise to learn what every guildsman keeps uppermost in his mind at all times, that his skill as a competent, well-trained street corner crusader for Christ may be gauged quite accurately by his adeptness in averting, even refusing, an argument; that the apostle is on the street corner not to debate, but to give information and answer pertinent questions as friend to friend. (*Turn to page* 14)

MONTH *by* MONTH

CATHOLIC ACTION

OFFICIAL ORGAN OF THE

NATIONAL CATHOLIC WELFARE CONFERENCE

"We have grouped together, under the National Catholic Welfare Conference, the various agencies by which the cause of religion is furthered. Each of these, continuing its own special work in its chosen field, will now derive additional support through general cooperation."

—From the 1919 Pastoral Letter of the Archbishops and Bishops of the U. S.

N. C. W. C. Administrative Board

MOST REV. EDWARD MOONEY, Archbishop of Detroit, chairman of the Administrative Board and episcopal chairman of the Executive Department; MOST REV. JOHN B. PETERSON, Bishop of Manchester, vice chairman of the Administrative Board and episcopal chairman of the Department of Education; MOST REV. EDWIN V. O'HARA, Bishop of Great Falls, secretary of the Administrative Board, and episcopal chairman of the Department of Social Action; MOST REV. FRANCIS C. KELLEY, Bishop of Oklahoma City and Tulsa, treasurer of the Administrative Board; MOST REV. SAMUEL A. STRITCH, Archbishop of Milwaukee, episcopal chairman, Department of Catholic Action Study; MOST REV. JOSEPH F. RUMMEL, Archbishop of New Orleans, episcopal chairman of the Legal Department; MOST REV. JOHN F. NOLL, Bishop of Fort Wayne, episcopal chairman of the Department of Lay Organizations; MOST REV. JOHN MARK GANNON, Bishop of Erie, episcopal chairman of the Press Department; MOST REV. JOHN J. MITTY, Archbishop of San Francisco; and MOST REV. JOHN GREGORY MURRAY, Archbishop of St. Paul.

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RIGHT REV. MSGR. MICHAEL J. READY
General Secretary

CHARLES A. MCMAHON
Editor

Opinions expressed in articles published in this magazine are to be regarded as those of the respective contributors. They do not necessarily carry with them the formal approval of the Administrative Board, National Catholic Welfare Conference.

ANNUAL MEETING OF THE BISHOPS NOVEMBER 17-19, 1937

THE annual meeting of the Archbishops and Bishops of the United States will be held at the Catholic University of America, Washington, D. C., November 17, 18, 19, 1937.

Previous to the general meeting, the Archbishops and Bishops of the Administrative Board of the National Catholic Welfare Conference, together with the Assistant Bishops of the Board, will meet at N. C. W. C. headquarters to consider the reports of the various departments and bureaus of the Conference to be submitted at the general meeting.

At the general meeting reports will be submitted by the episcopal chairmen of the Bishops' committees on "The Confraternity of Christian Doctrine," "The Mexican Seminary," "German Refugees," "Motion Pictures" and "Census," "Boy Scouts," "Home and Foreign Missions," etc.

Following the general meeting, the members of the newly-elected Administrative Board, together with the Assistant Bishops, will assemble at N. C. W. C. headquarters for the purpose of organizing and outlining the work of the Conference during the coming year.

Holy See Names Monsignor McGuinness To Raleigh See, Succeeding Bishop Hafey

IN WORD received in Washington on October 16, 1937, the Holy See announces the appointment of the Rt. Rev. Msgr. Eugene J. McGuinness, first vice president and general secretary of the Catholic Church Extension Society, as Bishop of Raleigh, N. C., succeeding to the See left vacant by the transfer of the Most Rev. William J. Hafey, first Bishop of Raleigh, to the See of Scranton as Coadjutor to the Most Rev. Thomas C. O'Reilly as reported in this magazine last month.

Bishop-elect McGuinness has had a distinguished career, especially in work in behalf of the missions. Ordained in 1915, and following several parochial assignments, he was appointed assistant director for the Propagation of the Faith in the Philadelphia Archdiocese. In 1919, he was named field secretary of the Church Extension Society, a position formerly held by Monsignor O'Brien, now Bishop Auxiliary to the Cardinal Archbishop of Chicago. Later Father McGuinness became vice president and general secretary of Extension and in recognition of his outstanding work was created a Domestic Prelate in 1929.

Bishop-elect McGuinness, though best known for his great zeal for the missions, is also a writer of note. He has been associate editor of *Extension Magazine*, official organ of the home missions, and is the author of "The Rosary, Its History and Use," and "Life of the Little Flower."

CATHOLIC ACTION extends to Bishop-elect McGuinness its respectful felicitations and good wishes in his new assignment.

Program of N. C. W. C. Education Department For the Observance of American Education Week

DURING October, the N. C. W. C. Department of Education sent out to the universities, colleges, seminaries and high schools included in the Catholic school system approximately 25,000 copies of a program intended to assist in the effective participation of our Catholic schools in American Education Week—November 7-13—and in the Sesquicentennial observance of the formation of the United States Constitution, extending from September 17, 1937, to April 30, 1939.

The N. C. W. C. Department of Education program included the study outline based on the Preamble to the Constitution, as published in CATHOLIC ACTION last month, and referred to the designation of the National Catholic Welfare Conference as a cooperating agency with the U. S. Constitution Sesquicentennial Commission. The outline, which listed many pertinent and useful N. C. W. C. publications, was recommended for use not only in educational circles but by units of the National Councils of Catholic Men and Women in arranging local observances of this important event.

Inasmuch as the Sesquicentennial observance extends to April 30, 1939, there will be adequate time for all interested Catholic organizations to use the program of the N. C. W. C. Department of Education and to circulate within their respective memberships all or some of the literature recommended therein.

All inquiries relative to the observance in question should be addressed to the N. C. W. C. Department of Education. These inquiries will be given prompt consideration.

with the N. C. W. C.

N. C. W. C. Asked to Cooperate in Work of Federal Unemployment Census

THE N. C. W. C., together with other religious and welfare organizations throughout the United States, has been asked to cooperate in the task of getting the message of the Federal Unemployment Census to all unemployed or partly employed persons.

N. C. W. C. cooperation has been invited in a letter directed to the Rt. Rev. Msgr. Michael J. Ready, general secretary of the N. C. W. C., by John D. Biggers, administrator of the Unemployment Census. In his letter Mr. Biggers called attention to the seriousness of the problem and the desire of Congress to formulate an effective program of re-employment, social security and unemployment relief. In an effort to ascertain the facts with regard to this situation, Congress has authorized the Federal Unemployment Census in an effort to learn the number of unemployed, their geographical distribution, age and occupational classifications, and the industries whose revivals would contribute most to re-employment.

All affiliates of the National Councils of Catholic Men and Women have been asked to cooperate with local committees set up for the purpose of canvassing the conditions in their respective localities and gathering the data which the federal authorities desire. Many representatives of Catholic organizations have already accepted membership on such committees and others will undoubtedly be asked to serve in this important investigation.

Archbishop Mooney Speaker at Conference of Diocesan Scout Chaplains

WITH two members of the American Hierarchy—the Most Rev. Edward Mooney, Archbishop of Detroit and chairman of the N. C. W. C. Administrative Board, and the Most Rev. Bernard J. Sheil, Auxiliary Bishop of Chicago and Assistant Bishop to the Administrative Board—and 60 Catholic Scout chaplains from all sections of the country in attendance, there was held last month in Archbishop Mooney's See City of Detroit a most successful conference of diocesan Scout chaplains, the fourth since the organization of the Chaplains Association. According to the Rev. Edward Roberts Moore, of New York City, national director of the Catholic Committee on Scouting, the number of Boy Scouts under Catholic direction increased nearly 18 per cent in the year ending June 30, 1937. The total number of Boy Scout troups under Catholic supervision, Father Moore said, was 2,941—a gain of 541 within the past 12 months. Archbishop Mooney pledged encouragement to the movement in the Detroit Archdiocese and pointed out the need of additional Catholic troops in that area and urged the younger priests of the Archdiocese to become interested in scouting. Bishop Sheil praised the Scout Movement as a great force in training boys to be upright citizens.

Rev. James M. Gillis, C.S.P., to Begin Catholic Hour Addresses November 7, 1937

THE National Council of Catholic Men announces the return to the Catholic Hour program of the Rev. James M. Gillis, C.S.P., who, beginning November 7 and continuing to December 26, 1937, will address weekly the Catholic Hour audience. The general theme of Father Gillis's eight addresses will be "Saints and Kings" and the titles of his addresses are as follows: November 7, "Drama in the Lives of the Saints"; November 14, "Leo and Attila the Hun"; November 21, "John Chrysostom and Eudoxia"; November 28, "Thomas à Becket and Henry II"; December 5, "Catherine of Siena and Avignon"; December 12, "Paul and Agrippa"; December 19, "John the Baptist and Herod"; and December 26, "Christmas."

Father Gillis's addresses will be presented from New York City over the nation-wide NBC red network each Sunday evening from 6 to 6.30 p. m., Eastern Standard Time.

The Catholic Hour is now broadcast each week on a network varying from 55 to 68 stations situated in 38 or more states and is broadcast by short wave to the entire world.

As in the past, musical renditions by the Paulist Choristers under the direction of Rev. William J. Finn, C.S.P., will feature each broadcast.

Papal Recognition Awarded Field Secretary Of Confraternity of Christian Doctrine in U. S.

MISS MIRIAM MARKS, field secretary of the Confraternity of Christian Doctrine, has been awarded the papal decoration *Pro Ecclesia et Pontifice* in recognition of her outstanding services in promoting the organization of the Confraternity throughout the United States.

Announcement of the papal recognition was made by His Excellency, Most Rev. Amleto Giovanni Cicognani, Apostolic Delegate to the United States, in a letter to the Most Rev. Edwin V. O'Hara, Bishop of Great Falls, chairman of the Bishop's Committee on the Confraternity of Christian Doctrine. The decoration (given to members of the laity for outstanding service to society and the Church), was conferred on Miss Marks during the St. Louis National Catechetical Congress, the details of which she helped arrange in collaboration with the local committee of arrangements.

Miss Marks, who was graduated from the National Catholic School of Social Service, Washington, D. C., in 1925, has been field secretary of the Confraternity since 1934. She has assisted in the organization or development of more than 28 Confraternity diocesan branches in the United States and Canada.

Bishop Rohlman Sponsors Successful Regional Meeting of C. C. I. P. in Davenport

MEETING in Davenport, under the auspices of the Most Rev. Henry P. Rohlman, Bishop of Davenport, and a sponsoring committee headed by the Rt. Rev. Msgr. Martin Cone, the Catholic Conference on Industrial Problems held one of its most successful regional meetings on October 17, 18 and 19, 1937. Industrial relations, distribution of wages, wealth and income, unemployment, Communism and the problem of economic justice, cooperatives, collective bargaining were among the subjects discussed by clerical and lay leaders, and by employers and employes. Catholic social teaching as set forth in the encyclicals of Popes Leo XIII and Pius XI was emphasized in its relation to the subjects under discussion, particularly in the address to the Most Rev. Robert E. Lucey, Bishop of Amarillo, Texas, who spoke on "Organized Social Justice and the Encyclical." The Right Rev. Msgr. John A. Ryan, director of the N. C. W. C. Social Action Department, was another speaker and Bishop Rohlman addressed both the opening and closing sessions.

The Diocesan Council of Catholic Women and other diocesan organizations cooperated in the meeting through a Catholic Action program arranged by Bishop Rohlman which included a conference of the priests of the diocese.

Catholic Evidence on the Street Corners—*Continued from page* 11

ON THE concluding day of the national meeting more than 400 delegates who attended Mass and Holy Communion in a body in Buffalo's old cathedral, St. Joseph's, were honored later at a Communion breakfast by an address from the celebrant of the Mass, Bishop Duffy, long a friend of the Catholic Evidence Guild Movement in this country.

Holding up St. Paul as the model and the patron saint for every guildsman, Bishop Duffy explained that the great saint was actuated by one powerful motive—the love of Christ for souls—and that there was given him by inspiration, study, meditation and prayer, the ability to reach the heart of the indifferent, the despised and the careless, with the lesson of man's own immortality that changed the world from a pagan to a Christian civilization.

"By meditation and prayer," the Bishop told the convention, "you will learn to be street corner preachers, too. You will seek out the man-in-the-street of our day and generation; but deep down in your own souls must be a supreme motive such as actuated St. Paul. You, too, in meditation and prayer, knowing the faith that is in you, meditating upon the faith until it becomes a part of your own being, and living in the love of the faith of God, fortified by the grace of Christ, can go out into the corners of our busy streets to promulgate the immortality of man—the great prize that awaits him in a greater life hereafter—seeking the man-in-the-street that through the grace of God you may be the means of saving some."

A model street corner meeting, held in downtown Buffalo as the concluding feature of the conference, for the first time in that city injected the light of spiritual values into the materialistic atmosphere of a busy street corner.

Rev. Eugene Loftus, moderator of the Buffalo guild, and the one to whom is largely due the splendid success of the Buffalo Conference, introduced the speakers at this initial meeting.

STUDY CLUB MATERIAL AVAILABLE AT N. C. W. C. HEADQUARTERS

WHEREAS the N. C. W. C. Study Club Committee presents for publication in CATHOLIC ACTION each month during the study club season a recommended study topic, officers and members of Catholic organizations interested in study club work should remember that there is available at N. C. W. C. headquarters a wide variety of study club material aside from the study outlines published in this magazine during the past several years. For the information of our readers we print herewith a partial list of N. C. W. C. study outlines; also of N. C. W. C. pamphlets which include study outlines.

STUDY OUTLINES:

Aids to Catholic Action.
On the N. C. W. C.
The Mass and Catholic Action.
The Parent Educator.
Health Education.
On "A Cure for Communism."
The Problem of Motion Pictures.
The Catholic Woman and Civic Life.
The Spirit of the Constitution of the U. S.
Religion: The Catholic Ideal of Life.
St. Mark's Gospel.
The Mass.
On Reconstructing the Social Order.

PAMPHLETS WITH STUDY OUTLINES:

Encyclical on Christian Education of Youth.
Analysis of Christian Marriage Encyclical.
Parent and Child.
A Call to Youth.
Organized Social Justice.
Some Timely Commentaries on a Great Encyclical.
A Study of Unemployment.
A Course in Civics for Use in Parochial Schools.
International Ethics.
Latin America and the United States.
Causes of War; Security, Old and New.
The Christian Way to Peace.
American Agriculture and International Affairs.
Europe and the United States.
Tariffs and World Peace.
The Catholic Church and Peace Efforts.
International Economic Life.
Arbitration and the World Court.
Introduction to Mexico.
American Agriculture and International Affairs.
Manchuria in the Present Crisis.
Morals of the Screen—Skinner.
Participation of Catholics in Mixed Groups.
Encyclical on the Promotion of True Religious Unity.
Immigrant Follow-up and Immigrant Aid.
The New Social Action Series (10 pamphlets all with study outlines).
New Guilds—Rugged Individualism—Wages and Hours of American Labor—The American Labor Movement—Consumers' Cooperatives—What Laws Must We Have?—Economic Dictatorship—The Constitution and Catholic Industrial Teaching—Credit Unions—Prices.

MATERIAL GIVING ORGANIZATION METHODS:

On Planning a Study Club.
Confraternity of Christian Doctrine Leaflets:
1. Suggestions to the Diocesan Director for Organizing the Confraternity with the Authorization of the Bishop; 2. Suggested Constitution; 3. Spiritual Privileges; 4. Suggested Plan for Organizing Parish Units; 5. Suggestions for Study Club Leaders; 6. The Religious Vacation School; 7. Duties of Parish Officers; 8. Instruction for Lay Teachers; 9. Instructions for Fishers; 10. Instructions for Helpers; 11. The Discussion Study Club.

N. B. Information with regard to study club material available through outside agencies, on file at N. C. W. C. headquarters, will be gladly furnished upon request by the N. C. W. C. Study Club Committee.

The PHILOSOPHER LOOKS *at* SOCIAL WORK

I. Why Be Charitable to Our Fellowmen?

By

Rev. J. J. Finnegan, D.D., Ph.D.

NOTE: *This article is the first of a series to be contributed by a faculty member of the National Catholic School of Social Service. A second instalment will be published in an early issue.*

IN NON-TECHNICAL terms the philosopher may be described as a thinker, who asks the final "why" about any topic he discusses. His questioning mind pursues a problem back through immediate and mediate causes until it reaches an answer which spontaneously does not arouse a further question. In social work, for example, people quite generally assume its worth and take its desirability for granted. They find splendid organizations already ministering to all types of the socially handicapped. Assuming that these agencies are rendering an eminent public service, many give themselves whole-heartedly to the cause. The philosopher, however, takes nothing for granted. He is not content to assume the desirability of social service, but bluntly asks: "Why bother about social work at all?" He wishes to uncover the fundamental nexus between basic principles and practical programs. And so he puts the apparently simple question: "Why should anyone be charitable to his fellow man?"

Perhaps a homely example will give a clue to an adequate answer. Suppose a family in moderate circumstances has a child stricken with infantile paralysis. To give the child the required medical attention, the parents spend their savings of several years and even go heavily into debt. But in the end the child, although crippled, lives. We would call this a sublime instance of charity.

Now, suppose that all the elements of the case remain the same, except that instead of the child it was the family's pet dog that was stricken. If the parents spent a life's savings and went into debt to preserve the dog's life, all would brand such conduct as absurd. Why? Why may the same actions be sublime or absurd? Because in the one case we assume those interested have an object worthy of such devotion, deserving of such care. In the other, they have not. Moreover, we naturally expect parents to do more for their own flesh and blood than they would do for strangers, and certainly more than they would do for a mere animal.

Putting the moral of the story in the abstract form of principles, we conclude:

(1) That charity is founded upon the fundamental worth or value or perfection of its object.

(2) That charity is based upon community of perfections.

THE first proposition is clear from the psychological origin of charity. Love begins with admiration. We cannot really love some one unless we see in him something to admire. We may be physically attracted to a person whom we otherwise despise. But we can love only those whom we respect, whose perfections—call them virtues or character as you will—arouse our admiration. Admiration ripens into friendship when two who admire and respect each other wish each other well. Friendship flowers into love when mutual benevolence effectively dedicates itself to the other's welfare at the cost of self-sacrifice.

Charity, then, is essentially a dedication of self to others, a consecration of self to the person loved. The recipient of charity must, therefore, be in some wise worthy of such devotion or else charity becomes ridiculous as in the case of our canine friend above. These concepts are implicit in such popular phraseology as that which refers to a suitor for a lady's hand as an "admirer" or which makes the unsuccessful suitor ask: "What does she see in him?"

Charity is founded upon community of perfections: "Thou shalt love thy neighbor as thyself." Whatever makes others more like self—common interests, common racial origin, and particularly kinship in blood—makes it natural to share with them what is personal to self. This point need not be labored. In fact, it might seem to render any further discussion of our original question useless. We should be charitable to all human beings regardless of nationality or creed by the very fact that they are human beings, because we are members of the same human race and have the same common human nature.

NOW, the above is *an* answer to the question, Why should anyone be charitable to his fellow man? but it is not the final answer. There still remains the problem of the worth of a human being. Is any human being, simply as such, entitled to my consideration and services? Is every human being, as such, worthy of my respect and admiration? Does the very fact that he is a human being make it right and reasonable for me to dedicate myself to his welfare? Is the self-sacrifice which social work demands, justified by the mere fact that it has human beings as its object?

These and similar questions open up the wide vista of philosophical anthropology. They can be answered only when we have discovered man's position in the cosmos and have assayed his ontological worth. Social work in the final analysis implies practical love of neighbor regardless of color, creed, or nationality.

To justify social work as a public service, or from any similar viewpoint, one must ultimately establish the high value of human nature and find human beings, as such, worthy of all the tireless effort, self-sacrifice, devotion of one's time, and consecration of one's goods, that social work entails. Otherwise there is a species of idolatry, a huge outpouring of energy and talents upon an essentially unworthy object.

The first (or last, as you will) question in the philosophy of social work is: "What is the value of man?"

(*To be continued*)

REQUIEM MASS FOR FATHER BURKE

An anniversary Requiem High Mass was offered in the chapel of the National Catholic School of Social Service, Washington, D. C., on Saturday, October 30, 1937, for the repose of the soul of Right Reverend Monsignor John J. Burke, C.S.P., for seventeen years until his death a year ago General Secretary of the N. C. W. C.

Right Reverend Monsignor Michael J. Ready, Father Burke's successor as General Secretary of the Conference, was celebrant of the Mass, with the Right Reverend Monsignor John A. Ryan and Reverend Edgar Schmiedeler, O.S.B., of the headquarters staff of the Conference, and Reverend Lucien L. Lauermann, director of the National Catholic School of Social Service, and Reverend J. J. Finnegan, of the staff of the N. C. S. S. S., in attendance. Present also were Mr. Charles P. Neill, first director of the N. C. S. S. S., Mrs. Neill, the entire headquarters staff of the N. C. W. C., the faculty and students of the Service School and Washington friends of Father Burke.

VOLUNTEERS *In* IMMIGRANT AID*

By
Sarah Weadick
Assistant to the Director
N. C. W. C. Bureau of Immigration

THE work which the immigration committees of the National Council of Catholic Women are supposed to do is of a non-technical nature, is governed purely by local conditions and must be planned by the diocesan immigration committees themselves, with, of course, the consent of the Ordinary. While we in Washington stand ready to advise and assist, we cannot and should not direct your local work. We could not even if we wanted to because we do not know your local conditions or your specific problems.

Any immigrant aid program must be the outgrowth of local needs. We, of course, ask as routine work that you visit the newly arrived immigrants of whose coming our port offices have advised you by means of the cards containing their names and addresses. We ask you to continue your interest in these new arrivals, to call on them once in a while, to invite them to parties arranged for their benefit or to parish functions, to put them in touch with their pastor, to direct them to night schools and civic classes, to advise them about their health and their employment and their recreation. But when there are no new arrivals, or when your particular council is not the agency authorized by the Ordinary to undertake this particular phase of the work (and even when it is), the other immigrant aid activities must necessarily be the outcome of your own realization of the needs of the foreign-born in your community.

An efficient immigrant aid committee, or, if you prefer, committee for the foreign-born, is not developed over night, nor can such a committee grow to a point where it is really worth having at all without very hard work and a great deal of self-sacrifice. Perhaps more than any other committee which exists in the N. C. C. W., the Immigration Committee, I venture to say, calls for these two things.

FIRST of all, it means study and initiative. If the council does not possess a community house or an executive secretary or some similar possibility to head up the work and direct it, it means that whoever accepts the job of diocesan chairman of the immigration committee must herself map out a plan of action. She must get a picture through her deanery or section chairman of the situation with regard to the foreign-born in every part of the diocese and agree in conference with them as to what activities they will undertake that will, first of all, bring their foreign-born friends into the general group and give them a feeling of solidarity; next, through contact with them learn the needs of those more recently arrived, whether these needs be mothers' classes, English or civics classes, or community activities of various kinds and then proceed to fill these needs to the best of the council's ability.

Patriotic holidays may well be used as occasions for celebration to which foreign-born members of the community can be invited and on such occasions arrangements can be made to welcome those immigrants who have recently achieved citizenship.

It would be worthwhile, indeed, to gather together a few illiterate women and teach them enough to start them on the path toward citizenship. You know that an illiterate woman may be admitted to the United States to join her husband but she may not acquire citizenship unless she can read and pass the examination, as since 1922 she cannot acquire citizenship through her husband but must get it for herself.

It would be fine to provide home teachers for older women and busy mothers who cannot leave their homes to attend classes.

The question we are most frequently asked is how to get in touch with the foreign-born who need help. Well, if you can't think of any other way, give a party and then proceed from there. A community house is the easiest and most natural center for such activities but every place does not have such a luxury as a community house. Every place, however, has a parish hall, which the pastor would probably be glad to have used as a center. It undoubtedly requires a good deal of ingenuity to plan a program and keep it going but that is the test of the sincerity of those who undertake the work.

IN MAKING a study of the local situation, the committee will need to learn the approximate number of unnaturalized in their community, the nationalities represented and especially the facilities of the community which can be of service to them. It should also familiarize itself with local rulings which may have an adverse effect on the unnaturalized foreigner. It is not generally known that most states have restrictions as to the employment which a non-citizen may obtain. New York, for example, has a list of 40 different occupations which are open only to citizens or declarants.

You have all heard the outcry about aliens on relief and the W.P.A. has now restricted the granting of relief to citizens and declarants. It may be well to remember, however, and to call the attention of your anti-alien acquaintances to the fact that aliens pay taxes just as citizens do and, it is stated, own more homes proportionately. Also many aliens have been on relief because the American banks in which they had their money collapsed. In any event, we admitted these aliens for permanent residence with no strings attached to their continuing to live here except the requirement that they behave themselves, and we are, as has been said elsewhere, welching on our bargain if we now want them to leave because a world wide depression has forced some of them on relief.

IN THE committee's spare time, it would be helpful to read up on the subjects that have a vital bearing on the people the committee is trying to befriend. I do not mean that volunteers should be expected to know immigration law. Even trained social workers are not familiar with our intricate immigration regulations unless they are working exclusively in that field.

But a general conception of the dangers and pitfalls into which the unnaturalized alien can stumble, sometimes even quite innocently, will do no harm, will make the task of helping the foreign-born more interesting, and may sometime make it possible to keep some of your alien friends out of trouble. I would suggest "The Administrative Control of Aliens," by William C. Van Vleck, and "Deportation of Aliens," by Jane Perry Clark. Always remember when you encounter a real immigration or deportation problem to refer it to the N. C. W. C. Bureau of Immigration.

It surely seems obvious that nothing can be accomplished if the immigration chairmen are changed every year or two. You have heard that before—in fact you have heard it for a good many years—but so far that plea of ours that immi-

* Excerpts from an address delivered at the 17th annual convention of the N. C. C. W., by the Consultant to the N. C. C. W. National Committee on Immigration, the Co-chairman of which is Mrs. Thomas E. Ward, who reported to the convention on the work of the N. C. C. W. Diocesan Immigration Committees. An address before the convention by Rev. John A. Maguire, of Marietta, Pa., on "What Needs to Be Done for Our Foreign-born: The Pastor's Viewpoint," will appear in full in the printed proceedings of the 17th Annual Convention of the N. C. C. W.

gration chairmen be continued in office for long enough periods to establish and maintain a coherent, planned and effective immigrant aid program, has fallen on deaf ears.

IT SOMETIMES seems that no sooner do we get the name and address of an immigration chairman written on a card and filed than we receive a letter from another lady stating that she has now been appointed to this post and asking, "What shall I do?" and all this time we had been assuming that that committee had been working out and working at a program. You may think that we take too practical a view of the situation and that we care less about the rotation of diocesan council members to committee membership than we do about seeing the growth of real immigrant aid committees. Well, I'm afraid you will be right. We do.

May I say in closing that I think most paid workers, in spite of there being an impression to the contrary, feel very humble in contemplating the service rendered by the volunteer. For the volunteer gives her time and energy unselfishly, with no reward but the satisfaction she feels at having done her bit for people who have needed her help and sympathy.

Certainly work of this kind cannot be carried on without many volunteer workers for the field is too wide to be covered by paid workers alone.

I BELIEVE you will agree, though, that the chief need in volunteer work is the development of a sense of responsibility toward the job undertaken. It is difficult to persevere when the way seems hard and sometimes not too clear and perhaps when you get the impression that we who ask you to do the work are not as helpful as you feel we should be. Ours is the technical end, and it is sometimes difficult for us to advise you on your local problem. But if you yourselves realize the need, you will study what other groups, volunteers like yourselves, are doing in this field, and you will go forth and do likewise.

The Confraternity at St. Louis— *Continued from page 8*

The meetings of one section organized under the National Center mark an epoch in the life of the Church in America. The writer refers to the Secular College Group presided over by Most Reverend Joseph F. Rummel, Archbishop of New Orleans. With the authorization of the Episcopal Committee of the Confraternity of Christian Doctrine, the chaplains and other representatives of the Newman Clubs gathered to set forth and deliberate upon the special problems which confront them. Archbishop Rummel presided over the meeting, held at 8 p. m., on Sunday October 10, in the presence of His Excellency, the Apostolic Delegate.

The Rev. Dr. George Johnson, executive secretary of the N. C. W. C. Department of Education and secretary general of the National Catholic Educational Association, made clear in no uncertain manner the reasons why Catholic students attend secular colleges.

The Most Reverend John T. McNicholas, O.P., S.T.M., Archbishop of Cincinnati, stated the pastoral responsibility which rests upon the authorities of the Church for Catholic students attending secular colleges. The needs of the students which make their attendance at secular colleges unavoidable were not denied; and thus the position of a student in the United States, today, is seen to be that of one seeking an education as best he can, according to his means. He is under the obligation not to endanger his Faith; the Church will do her part to provide him with an antidote to any false teaching and with the means of practicing his religion.

A practical outcome in the Newman Clubs is found in the establishment of study clubs. In each Newman Club five or seven members will be constituted as a Confraternity of Christian Doctrine Committee to carry on the work of the Confraternity by acting as leaders and multiplying the number of discussion study clubs in the Newman Club. More Catholic leaders are needed and the bishops are looking to the Newman Clubs to help in providing them. In the words of a student representative: "The Catholic students in secular colleges will take new heart as a result of this conference; they feel that they are doing the best they can, both for themselves and for the Church in obtaining higher education. They know now that their bishops look upon them not only with pastoral solicitude but also with the expectation that they may one day be of great service to the Church."

The meetings of the diocesan directors were held each evening at 6 o'clock. Directors were present both from the United States and Canada. The practical problem of establishing and promoting the Confraternity was their chief concern. The formalities to be observed in setting up the diocesan organization were considered; it was the manifest desire of all that these be kept as simple as possible. The far-reaching effects of the establishment of the National Center were shown by the very existence of this national congress itself. Since the establishment of the National Center it has been possible, in accordance with the wishes of the Holy Father, to hold an annual catechetical congress on a national scale.

It would be impossible in any summary to deal adequately with the immediate problems of catechetical teaching threshed out in the congress. Last year at New York, the revision of the *Baltimore Catechism* was gotten well under way. During the past year, highly technical problems of theological and pedagogical nature have been worked out by various committees. The chief topic at this congress from this point of view was the grading of the *Baltimore Catechism* set forth by Rev. Dr. William R. Kelly, superintendent of schools, Archdiocese of New York. A plea amounting almost to a demand, was made from all sides that a more effective method than any now in vogue be found for imparting religion to the boy or girl of high school age attending the public school. The expansion of the project method to the high school level was so strongly advocated that without doubt this method, so successful in the religious vacation schools for students in the grades, will be given a more thorough try-out than ever before among youth beyond the eighth grade.

Consideration of the religious instruction of the Negro formed last year at the New York meeting a subject which crowded a special section devoted to it. This year the meetings held in the auditorium of the St. Louis University were probably the largest Catholic meetings held for this purpose since the Civil War. An entirely new note was struck. It is not, as before the Civil War, a question of treating the Negro as a *freeman*, but of treating him as a *man;* the Confraternity is concerned directly, not with his social and civil rights, but with his spiritual rights—the right to save his soul by having the true religion taught to him, thus enabling him to achieve his righteous place in the Mystical Body of Christ.

In these meetings, far more than in any other section of the congress, the issue of Communism came to the fore. Thomas A. Jefferson, of St. Louis, speaking on "The Confraternity and the Lay Apostle," won round after round of applause as he drove home one telling point after another, making manifest the mission of the Confraternity in saving the Negro from the "Red Menace."

The closing session, on Tuesday, October 12, was addressed by the Right Reverend Monsignor Joseph M. Corrigan, rector of the Catholic University of America, and Richard Reid, of Georgia.

The sessions were brought to a close with the final blessing of Archbishop Glennon. It would be a sound criticism to say that this congress taught something to all—bishops, priests and laity. We learned that we and our neighbors have a common eagerness to know more about the things of God. In this sense, the entire congress was a study club, composed of the whole Catholic body.

DECEMBER STUDY TOPIC: "AMERICAN CATHOLICS *and* NATIONAL ATTITUDES"

IN view of the present world crisis, with civil and international conflicts taking their cruel toll of human lives, the N. C. W. C. Study Club Committee has thought it pertinent to call attention this month to the rising tide of nationalism evident outside the United States, but also noticeable in our own country, and to bring before the readers of this magazine certain considerations frequently emphasized in Papal teachings, that will help in determining the attitude and action which American Catholics should take with respect to this question in view of accepted Catholic teaching.

Appearing below are excerpts from the report of the Committee on National Attitudes of the Catholic Association for International Peace under the direction of Dr. Carlton J. H. Hayes. A special N. C. W. C. study outline accompanies the full report which is available at N. C. W. C. headquarters. (Price: 10 cents). Discussion of this topic should attract the interest of members of Catholic organizations during the season of the Feast of Christ the King and the nation-wide observance of Armistice Day—November 11—with the universal appeal for world peace expressed in such celebrations.

I. Refashioning National Attitudes

AN INTELLIGENT and right attitude must be refashioned in respect of patriotism and nationalism. This is incumbent upon all persons of good will. It is incumbent particularly and above all upon Catholic Christians, and upon Catholic Christians in the United States.

In refashioning such an attitude, Catholics should take the lead. This they cannot do, however, unless they have an accurate knowledge of what the Church teaches about patriotism, nationalism, and the brotherhood of man, and a firm will to translate those teachings into practice. Before Catholics can perform the rôle which the Church demands of them—and the world expects—they must be sure that their own patriotism is really Christian, and that they themselves do not, either wittingly or unwittingly, espouse a nationalism which is un-Christian or anti-Christian.

The refashioning of national attitudes is primarily a matter of education, and education, like charity, should begin (though not end) at home. It must begin, indeed, with one's self and thereafter be extended to one's immediate fellows, and then, as far as possible, to one's own nationality. Relatively little can be achieved by occasional conferences of internationally-minded persons in some foreign city. Even less can be achieved by seeking and finding in some foreign country an awful example of nationalistic excess. Wholesale and uncharitable denunciation of other peoples serves but to confirm them in their ways and to react unfavorably upon the denouncers. The only effective means of achieving anything truly and permanently worth while is to strive to imbue one's own people with a right attitude toward patriotism and nationalism and thereby to render it an exemplar to the world.

First Duty of U. S. Catholics

Hence the first task before Catholics in the United States is to appreciate the situation in this country and especially among Catholic Americans. This country, we may say without boastfulness but quite sincerely, now occupies a remarkably strategic position in international affairs. It is a far greater force for good or for ill in the world than ever before. Similarly, the Catholic Church now newly holds a balance of power and influence within the United States, and it can be, if its communicants so will, a largely decisive factor in shaping American public policy—and perhaps world policy—in accordance with Christian principles and ideals.

Unfortunately, there is a wide gulf between what can be and what is. It must regretfully be confessed that many Catholics in this country see little or no connection between their profession of religion and the attitudes they assume in matters of patriotism and nationalism. Many are as raucously nationalistic, as fiercely chauvinistic, and as intolerant toward Negroes, Jews, Japanese, and all manner of "foreigners" as any materialistic pagan or any Ku Klux Klan fanatic. Many, moreover, seem to submerge their Catholic religious loyalty in a loyalty to the particular nationality from which they derive, Irish or German or Italian or Polish or French Canadian, and often to such an extent as to negate the teaching of the Church in respect of peace, justice, and charity, and to champion some ultra-nationalistic movement abroad.

No one can expect the United States to become more Christian, if professed Catholics become less so. No one can expect the United States to be preserved from pagan nationalism—or Communism—unless its Catholic citizens do their part. They should be leaders, and not mere followers. To this end, they must know and live their Faith in all its ramifications. They must apply it, individually, and collectively, to public as well as to private life. They must understand the pressing problems of today, not least the problems of contemporary nationalism, and must meet them in accordance with age-long Catholic principles.

II. The Proper Attitude

IN DETERMINING just what should be the proper national attitude that Catholic Americans should help to fashion—or to refashion—we must be mindful of several general considerations:

We should not aim at the destruction of all nationalism. That would be as impractical as it would be undesirable. It would contravene the realities of human life and the teachings of the Catholic Church. Both in patriotism and consciousness of nationality—the two constituent elements in nationalism—are coëxtensive with man's habitat and are older than any written records. They have been, in human experience, ubiquitous and universal, and, having been so, they will in all probability continue so to be. They are, in fact, natural with man; and like all other traits of human nature, they can be controlled and directed, but not suppressed. . . .

We should not wish to get rid of national patriotism, even if we could. As a thoughtful English writer has said, it "is not only explicable as a national sentiment, but justifiable as a reasonable faith." . . .

We should not think of "nationalism" and "internationalism" as antithetical. Indeed, we should be internationally as well as nationally minded. As Americans we are national; as Catholics and human beings we are international and supranational. There is, of course, an exaggerated and dangerous kind of internationalism, just as there is an exaggerated and dangerous kind of nationalism. But the internationalism which is compatible with Christian teaching and which the Catholic Church exemplifies and positively enjoins, is simply an honest and reasoned respect for the rights of all nations and for a pacific world over. It involves an appreciation of all the ties of blood, nature, interest, and culture which knit together individuals and nations, indeed the whole human race. . . .

We should not fall victim to words. "Nationalism" is a word of many meanings and connotations, and so is "internationalism." There is a Christian nationalism, and an anti-Christian nationalism. Likewise there is a Chris-

tian internationalism, and an anti-Christian internationalism. We must be very careful to discriminate between the things themselves, and not to be deluded by the same name for different things. A man may call himself a nationalist and have a truly Christian attitude toward the matter. Or, perhaps more commonly nowadays, a man who styles himself a nationalist may have a most un-Christian attitude. . . .

Permanent General Principles Important

We should not sacrifice permanent general principles to apparent exigencies of the passing moment. The danger of doing so is very real and the temptation strong right now when, to many observers, including many Catholics, a life-and-death struggle seems to impend, if not to be actually joined, in Europe between the forces of Marxian Communism and those of extreme nationalism. Communism is avowedly materialistic and atheistic, and as such it has been pronounced by Pope Pius XI "the first, the greatest, and most widespread menace." Catholics are clearly obligated to oppose the spread of Marxian Communism. But this is not to say that they should rely upon anti-Christian nationalism to ward off the evils of Communism. That kind of nationalism has been condemned, no less than Communism, by papal pronouncements. The complete triumph of Communism would undoubtedly spell disaster for Christianity and the Catholic Church, but so also would the complete triumph of the nationalistic paganism now widely preached. . . .

III. Religion and Nationalism

WE SHOULD not neglect or minimize the fundamental importance of religion as an indispensable safeguard alike of sane nationalism and of sane internationalism against the vagaries and excesses of either. Religion is such a safeguard for a two-fold reason.

Religion is the parent of culture. No culture, properly speaking, exists upon the earth today which has not had its origin in some form of religion and in some attempt to externalize religious beliefs by their translation into patterns of human conduct. If we look upon culture as the ensemble of intellectual, artistic, and moral traditions that have become part of the life of a people, we find that religion has usually, if not invariably, played a stellar rôle in developing the ensemble. This applies to primitive cultures, from that of the South Sea Islanders to that of the Amerindians in Central America. It applies to advanced cultures of ancient Egypt, Greece, China, and Rome. It applies to European cultures of today.

The Christian religion is particularly and necessarily cultural in its effect. Even in its most diluted form, as in the case of certain minor sects, it has still played its part in evoking the cultural gifts of song or oratory among primitive communities. When it attains its full development, as in the flourishing of Catholic parish life or in the flowering of monasticism, we find that Christianity unites soil, people, and civilizing arts in a synthesis of unparalleled social stability and richness. It makes for a flowering of the finest kind of patriotism and also for the fruition of the best sort of internationalism.

Unifying Religion of Christ

Religion, especially the supernatural religion of Christ, is unifying. It supplies from revelation as well as from nature the supreme belief in a God, and an order transcending the created world, and, in so doing, is the principle of unity for a mankind that cannot find such a principle merely in itself, much less can dig it out of the material world about us. The destruction of religion would involve the destruction of two elements which are essential for the permanence of any form of human society, whether national or international: the continuity of human institutions, and the dignity of human personality. . . .

The terminus of all that environment's activity, however, is the human person. Destroy the dignity of human personality, by destroying the responsibility of its soul to its Creator, and you destroy the very meaning of the nation, considered as the individual's generous and willing response, by a collective consciousness and will, to the environment transmitted to him from his ancestors. For the cynic, the gangster, the materialistic atheist, there can be no sense, for instance, in our American national traditions—the flag, Mount Vernon, the Declaration of Independence, the Constitution, the Gettysburg Address. Nor can there be to such irreligious individuals any but a perverted sense of the cultural traditions of humanity at large. . . .

IV. The Task of American Catholics

THE means of refashioning national attitudes is educational. We must educate ourselves in the matter. We must likewise educate our fellows, and especially the younger generation. And education, in our modern world, has many ramifications and instrumentalities.

Basic is *Christian* education—a training from infancy, within home, church, and school, in Christian faith, Christian morals, and Christian worship. For education involves not merely the acquisition of facts and the establishment of right mutual attitudes, but training in the right ways of life and participation in the public worship of God in the mystical Christ—the liturgy of the Catholic Church. This liturgy is not merely human effort in public prayer. It is the power of God in Christ, and it contributes immeasurably to the building up and sanctification of all group loyalties—of the family, the vocational and neighborly group, the local community, the nation, the international federation, the world over.

Not only priests and seminarians but all teachers in Catholic schools and colleges and all editors of Catholic periodicals should concern themselves with the practical work of uprooting national and racial prejudice and implanting a thoroughly Christian patriotism and internationalism. Much can be done in schools, moreover, by providing the right sort of textbooks and collateral reading, particularly in religion, history, and civics, and by stimulating the formation of study clubs, especially in colleges and high schools, and directing their attention to problems of nationalism and internationalism. In particular, there should be widespread coöperation of both clergy and laity with the Catholic Association for International Peace.

Cooperation With Non-Catholics

Nor should informed Catholics neglect to coöperate with right-minded fellow citizens (regardless of the latter's religious affiliations) in any serious effort to allay nationalistic passion. Catholics, no less than non-Catholics, should make their influence felt in their locality—with their local school teachers and school boards, with their local newspapers, with their local cinemas and broadcasting stations, with their local clubs and societies and newspapers. To all such agencies of popular propaganda and education, sincere and informed Catholics should devote some attention and should endeavor to make them agencies of a nationalism that shall be shorn of evils and perils and rendered compatible with Christian principles and teachings. . . .

The refashioning of national attitudes must clearly be inspired by, and directed toward, the goal enunciated by Pope Leo XIII some fifty years ago: "As peace is born from order, it follows that for states as for individuals concord rests principally on justice and charity. Obviously it is in the care one takes to injure no one, to respect the sacred rights of others, to practice mutual confidence and benevolence, that we must look for the strong and immutable bonds of concord, the virtue of which is so efficacious that it has the power to destroy the very germs of enmity and jealousy."

In these modern utterances of the Holy See, we have confirmation of the continuing vitality and prescience of that Divine Institution which, through the centuries, while fostering an ethical patriotism, has been a constant bulwark

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Nine Deanery Meetings Precede Perfecting *of* N.C.C.W. *in* Harrisburg

"THANK God for the privilege of being called to do something in a corporate way and be assured that what we do in this organization will be blessed by God and according as you give your hearts to it, I promise you success."

These were the stirring words of the Most Reverend George L. Leech, Bishop of Harrisburg, in addressing the first of a series of deanery meetings held throughout the Diocese of Harrisburg during the past month of October in an effort to extend the influence and scope of the Harrisburg Diocesan Council of Catholic Women into every parish of the diocese.

Bishop Leech stated that one of the great needs which would be fulfilled with the establishment of the council in every section of the diocese was the bringing of our Catholic people closer together. He indicated that the success of the movement would depend upon the cooperation of the priests and the sincerity with which the women undertook the task of organization.

With practically 100 per cent attendance on the part of the clergy of the diocese at the various deanery meetings and the willingness with which the women accepted offices within their parish units and deanery councils, and the splendid spirit of cooperation evidenced throughout the diocese, certainly the success of the Harrisburg Diocesan Council is assured.

At the final meeting, Bishop Leech urged the women to appreciate the fact that they are a unit in an organization and that the organization is more important than the individual. "I expect a unit of the N. C. C. W. in every parish," His Excellency said in a final word of appeal and instruction to the diocesan, deanery and parish officers.

The Rev. John A. Maguire, of Hershey, Pa., diocesan spiritual director, addressed all of the deanery meetings as the representative of Bishop Leech, pointing out how Catholic influence is lessened by the lack of unity, and stating: "It is not numbers that we lack, but organization that gives power to a crusade. If the diocesan council is to be truly effective, it should extend into every parish."

MORE than 2,000 women attended the nine deanery meetings held at Harrisburg, Lebanon, Gettysburg, York, Shamokin, Mt. Carmel, Danville, Lancaster and Chambersburg. Deanery councils were formed and officers appointed in each.

At the initial meeting, in Harrisburg on October 6, the Very Rev. Patrick F. McGee opened the meeting. Mrs. Robert A. Angelo, of York, president of the Harrisburg Diocesan Council, told of the plans to extend the diocesan council into every section of the diocese through the formation of parish units in all of the parishes. She made a plea for the cooperation of every Catholic woman to add her strength and her support to the movement.

Miss Lenna Marie Wilson, field secretary of the National Council of Catholic Women, outlined the general plan for the diocesan, deanery and parish councils, dwelling especially on the formation of parish units. "This will assure the participation of every Catholic woman in the diocese in your Bishop's own organization—the Harrisburg Diocesan Council—and in the National Council of Catholic Women, which is an integral part of the National Catholic Welfare Conference, the agency of the Archbishops and Bishops of the United States for the promotion of unity in Catholic work," she said.

At Lebanon, the deanery group and visiting speakers were welcomed by the Very Rev. John J. Lawley, who urged the importance of every Catholic woman lending her best efforts to the support of the council.

Very Rev. John F. O'Donnell of Conewago presided at the Conewago Deanery meeting, held in Gettysburg and attended by more than 200 women. At each of the deanery meetings, the work of the diocesan council in supporting the vacation schools throughout the diocese was lauded as a real contribution to the religious education of Catholic children unable to attend parochial schools.

The meeting at York was held in St. Mary's Parish Hall and, in the absence of the Dean, the Rev. G. J. Breckel, pastor of St. Mary of the Assumption Church, opened the meeting and asked the active participation of the women in building a strong deanery council. Miss Anna Dill Gamble, first president of the Harrisburg Diocesan Council, former member of the National Board of the N. C. C. W., and its present chairman on "Representation," addressed the group briefly, pointing to the calamities which have befallen Catholics in other countries where the laity was not strongly organized and urging the women of the diocese to foresee the need and be prepared to meet it.

The crusade then proceeded to the northern part of the diocese, which had not formerly been organized within the diocesan council. At Shamokin, two hundred and fifty women gathered at the call of Rt. Rev. Msgr. M. M. Hassett. Every parish in the deanery was well represented.

Numbers mounted as the campaign continued. At Mt. Carmel, close to three hundred assembled, where the Very Rev. James F. Clarke presided.

The Sunbury Deanery meeting was held at Danville in the beautiful confines of the First Catholic Slovak Girls' High School. The Very Rev. Charles E. Park, acting dean, presided and called upon all of the pastors and women to put forth every effort to accomplish the work of organization. The suggestion that the parish meetings be held at once in order that 100 per cent for the deanery might be perfected by the time of the diocesan meeting on October 29, was at once accepted.

Journeying south once more, the field representative helped form the deanery council at Lancaster. The Very Rev. Henry S. Christ presided and offered words of encouragement to the fine group in attendance.

The last of the series of deanery meetings was held at Chambersburg on October 28. The Very Rev. F. C. Noel spoke in behalf of the priests and women of the Chambersburg deanery and told of their earnest desire to cooperate fully.

Climaxing the campaign, the Diocesan Board of Directors met in Harrisburg on the morning of October 29 to discuss the necessary amendments to the diocesan constitution to enlarge the scope and influence of the council through its completed organization along deanery lines.

In the afternoon diocesan, deanery and parish council officers met to make final plans for the carrying on of the work and to hear the messages of Bishop Leech and Father Maguire.

Thirty members of the clergy attended this meeting. Certainly no more stirring appeal could have been made than that of Bishop Leech in calling upon our Catholic women to be militant Catholics. "We are not looking for tolerance, we want our rights," His Excellency said. He pointed out the need for arousing our Catholic people to their full influence and an appreciation and utilization of their rights as Catholics and as citizens. He urged the

women to appreciate the fact that they are a unit in an organization—that the organization is more important than self, and urged them to place first the good of the whole without thought of personal success. "I expect a parochial unit in every parish," he continued, and in closing promised attainment of their goal if all would give fidelity to the parish and diocesan councils.

Father Maguire, speaking on "A Tour of the Diocese," expressed his pleasure at the splendid beginning which has been made and asked the women to be mindful that it was only a beginning and not to relax their efforts in the months to come. "Preparedness must be our motto," he said, "and since we are laboring in the service of Christ, we should not hesitate to engage in a general warfare against the anti-Christian spirit now so dominant everywhere."

Miss Wilson, speaking on "Building for Permanency," outlined the plans for the next few months when the committees will be formed and the parish councils will complete their plans and programs.

Miss Gamble, in an address on "Increased Power Through Organization," pointed out that the Christian forces should be mobilized now and not wait until persecution had made evident the need. "The Bishops in the United States were the first to anticipate the forces of evil which have become increasingly well organized," she said, "and provided for the organization of our Catholic people under their guidance in the National Catholic Welfare Conference."

The splendid attendance at this final meeting was indeed a tribute to Mrs. Angelo, who has so untiringly given of her time and efforts to perfect not only the deanery and diocesan set-up but to aid in the formation of the parish units. In the months to come, she plans additional visitations to all sections of the diocese.

Under the new plan of organization, the following presidents in their respective deaneries will be members of the diocesan board of directors: Mrs. H. G. Reuwer, Harrisburg; Mrs. Bernard Seiple, Lancaster; Mrs. James Hollister, Mt. Carmel; Miss Regina Burke, Shamokin; Mrs. F. J. MacMahon, York; Mrs. S. J. Rall, Sunbury; Miss Mary Eberhardt, Conewago; Mrs. James Foster, Lebanon; and Miss Virginia Fromeyer, Chambersburg.

Diocesan chairmen of committees were named as follows: Rural Vacation Schools, Mrs. George P. Vanier, Steelton; hospitality, Mrs. Daniel Casey, Camp Hill; literature, Mrs. Mary Dengate, Lititz; study clubs, Miss Anna Dill Gamble of York and Miss Alice Barry Reilly of Lancaster; organization, Mrs. W. W. Houcks, Sunbury; and publicity, Miss Mary Ramer of Gettysburg.

Thirty priests attended the final meeting in Harrisburg.

Brief Reports *of* N. C. C. W. Activities

DIOCESE OF SCRANTON, PENNSYLVANIA

"CATHOLIC ACTION and the Laity" was the theme of the fourth annual convention of the Scranton Diocesan Council of Catholic Women.

At the opening session, the Rev. John J. Featherstone, diocesan council moderator, described "The Attitude of the Catholic Woman Towards Literature and the Drama." The Rev. Dr. James Gillis, C.S.P., editor of *Catholic World*, and Mrs. E. W. Prophet, Wilkes-Barre, diocesan chairman on organization, addressed the luncheon session.

The afternoon session was devoted to two open discussion groups, conducted simultaneously—study clubs and youth.

During the banquet session, the Rt. Rev. Msgr. Joseph M. Corrigan, rector of Catholic University of America, and Dr. Elizabeth Morrisey, Baltimore, of the faculty of Notre Dame College, that city, and the National Catholic School of Social Service, Washington, D. C., gave addresses.

The sessions on Sunday were devoted to youth. Five hundred young men and women delegates representing each of the 209 churches in the Scranton Diocese took part. They were addressed by the Rev. Vincent Mooney, C.S.C., director of the Youth Bureau, National Catholic Welfare Conference.

Hon. Joseph Scott, who flew from Los Angeles for the meeting, told the gathering the prerequisite to Catholic Action is primarily based on the exemplary life of the individual man and woman.

The Rt. Rev. Msgr. Michael J. Ready, general secretary of the N. C. W. C., preaching at the Mass with which the convention opened, emphasized the characteristic of *unity* in the corporate organization of the Church and in her doctrine. That mark of unity should stand forth in the expression of the social ideals of the Church by the National Council of Catholic Women and its diocesan and parish units, he said.

Referring to the reciprocal and mutual advantages of national and diocesan organization, Monsignor Ready said the National Council, through the manifold benefits that come from union with our fellows in Christ, blesses the diocesan council which, in turn, blesses the parent organization "by the strength it adds, the inspiration of Christian devotion it gives, and the encouragement and aid it contributes to the general program of influencing with Christian ideals and example the moral life of the country."

In the present functioning of the Conference, its Lay Organizations Department, he said, "is the common meeting-ground of every worthy Catholic society and association. It is the unifying force for Catholic lay activity in a diocese and throughout the country. It is not a competing organization but a co-ordinating unit in national Catholic life. It is the strong, full chorus of united Catholic lay organization.

"Your devotion to the well-being of the Church and country will urge you to be united in 'the things which pertain to God.' Your special interests today must regard the welfare of youth, the extension of religious instruction, the wide diffusion and careful direction of study clubs and discussion groups, and the study of local and national conditions affecting industrial and commercial organization. The Council should direct an intelligent interest in the Church's teaching regarding peace and international relations, family life and rural life. It should inspire zeal regarding the care of immigrants, the safeguarding of the rights of Christian education, and the support of the Catholic press."

Miss M. Pauline Casey, president of the Scranton Diocesan Council, N. C. C. W., since its inception in 1934, and to whose zealous leadership is due the present development of the Council, was re-elected president for the coming year.

DIOCESE OF GREEN BAY, WISCONSIN

THE thirteenth annual convention of the Green Bay Diocesan Council of Catholic Women began with Solemn High Mass at St. Francis Xavier Cathedral. The Rt. Rev. Abbott Pennings, O.Praem., celebrated the Mass, and the Rev. John Doherty, O.M.I., preached the sermon.

The Most Rev. Paul P. Rhode, Bishop of Green Bay, opened the sessions with prayer. After the address of welcome by the president, Miss Edmire Quinlan, and the response by Mrs. Grover Lane, His Excellency delivered his annual message.

Miss Katherine R. Williams, national president, gave a challenge for "Moving Forward in Council Activities." Miss Williams recommended speaking in study club meetings as a way of developing force of expression and of arousing interest in programs and projects.

"Youth Work Among Girls" was outlined by Miss Anna Rose Kimpel, field secretary of youth, National Council of Catholic Women.

The Rev. Daniel A. Lord, S.J., spoke at the banquet on "Catholic Youth Work." Father Lord recommended a change of method in teaching religion. We should teach from the standpoint of giving our children a living, vital message, a rule of life, and not just a doctrine to be defended. And we should share that religion, since our religion is one of unselfishness. "Believe and love the young people; make them feel they are wanted and that they are trusted," he said.

Miss Quinlan announced that the council will sponsor an essay contest among Catholic junior and senior high school students, during the coming year, on the "Constitution." Two awards in each group will be made and presented at the diocesan council convention next fall. Mr. John McHale gave a talk on "The Constitution of the United States."

"A Challenge to Catholic Women" was the subject of an address by Miss May M. Roach. Under the direction of Mrs. John Diener, a study club demonstration was given.

The Rev. Martin H. Vosbeek, spiritual director, commented on the worth-while idea of pooling experiences and exchanging ideas that conventions afford.

A diocesan Catholic Youth Rally was held in Green Bay on Sunday, October 31. An account of this rally will appear in CATHOLIC ACTION next month.

DIOCESE OF NASHVILLE, TENNESSEE

NASHVILLE Diocesan Council—youngest N. C. C. W. council and termed by Mrs. John J. Shea, diocesan president, as "the baby who has come out of the nursery, put on its first soft-soled shoes, and is now 'stepping out' "—gives promise of becoming one of the outstanding diocesan councils in the country, if one is to judge from reports of the First Diocesan Convention, held October 19, in the City of Memphis.

The first steps towards organization took place in February, 1936, and, nine months later, the first diocesan convention was held at Memphis and attracted to Ellis Auditorium for the solemn Pontifical Mass 5,000 persons. Memphis is a city of more than 200,000 population, but with only 18,000 Catholics.

The Most Reverend William L. Adrian, Bishop of Nashville, pontificated at the Mass, and 2,000 boys and girls from the parochial schools of Memphis sang "The Mass of the Angels" in beautiful Gregorian chant.

The Most Reverend James A. McFadden, Auxiliary Bishop of Cleveland, preached the sermon and spoke in high praise of the N. C. C. W., pointing out that the council reaches into the very homes, stressing first the value of a good Catholic home, later working in the parish, which is a federation of these Christian homes, and then broadening its interests to include deanery, diocese and nation. At the banquet, attended by some 500 persons, Bishop McFadden spoke again, paying special tribute to the work of the National Catholic School of Social Service, which, he said, is doing a marvelous work in training social workers with Christian ideals, and the work of which extends even beyond the shores of our own country. He spoke from personal experience of the work graduates of the school have accomplished in Mexico.

Bishop Adrian, at the afternoon session and again at the banquet, urged the women and the men to interest themselves in the problem of the youth of the diocese. He assigned the work of organization of a youth program to the women, but made a special appeal to the men in attendance at the banquet that they, too, volunteer their service in this great work.

The outstanding resolution of the convention was one which stated that the women would continue their efforts to have Station WMC again resume the Catholic Hour, which was cancelled by this station in September. It was stated that the Memphis station controls 17 other stations in the south and all but one of these stations have discontinued the Catholic Hour.

Miss Anne Sarachon Hooley, past national president and national chairman of youth; Mrs. Eugene McCarthy, national board member from the Province of Cincinnati, in which province the diocese of Nashville is located, were other banquet speakers.

Rain fell in the greater part of Tennessee for three days preceding the convention day, but despite this some women traveled by auto a distance of 500 miles to attend. Practically every parish in Tennessee, which claims only a 32,000 Catholic population in an area of 42,000 square miles, was represented at the convention by laity and priests. Bishop Adrian commended the women for the work accomplished so far, but "while much has been done, much more remains to be done," he said, as he begged the women to continue the good work so far begun.

Officers assisting Mrs. Shea for the coming year are: Mrs. J. A. Grannis, Nashville, first vice president; Mrs. Marguerite H. Brandeau, Memphis, second vice president; Miss Laura Thornburgh, Knoxville, third vice president; Mrs. J. E. Lavin, Knoxville, recording secretary; Mrs. J. E. Franchere, Memphis, treasurer.

DIOCESE OF NATCHEZ, MISSISSIPPI

A COLORFUL procession of two archbishops, nine bishops, 16 monsignori and more than 100 priests opened the solemn Pontifical Mass which marked a climax to the three-day centennial ceremonies and the annual convention of the Natchez Diocesan Council of Catholic Women.

The Most Rev. Joseph R. Rummel, Archbishop of New Orleans, preached the sermon. The Rev. L. F. Fahey read to the congregation messages of congratulations from the Holy Father, the Apostolic Delegate and President Roosevelt.

The Most Rev. Richard O. Gerow, Bishop of Natchez, at the end of the Mass bestowed the Apostolic Blessing which the Holy Father had authorized him to give.

Addressing the convention, Bishop Gerow stressed the development of the church and parish history projects in each parish of the state. His Excellency also pointed out to the women how they could render a great service to the Church and to God by securing converts. To further this service he urged each one present to delegate themselves as lay apostles to carry forward the banner of the Church.

During the convention, His Excellency was presented with a giant gold cigar which when unfurled revealed a gift of one hundred dollars from the Natchez Council.

Mrs. John Bell Hood, director on the National Board of the National Council of Catholic Women, brought to the convention a message from the National Council. Mrs. Hood related the proceedings of the two congresses that she attended in Paris, the Congress for the Return of the Working Mother to the Home and the International Congress of the Christian Family. She also brought back interesting details of the national convention.

Miss Claire Haas, of Biloxi, chairman of scholarships, reported the securing of four scholarships to Catholic colleges during the past year.

At the closing banquet, Bishop Gerow, the Rev. M. J. McCarthy, Mrs. Hood, Mrs. Bernard T. O'Neil, retiring president, and Mrs. S. J. Corso were speakers; Miss Margaret Pitchford presided and introduced the speakers. A delicately carved miniature of St. Mary's Cathedral was on display at the banquet.

A pageant depicting scenes connected with the history of the Diocese of Natchez was given on the closing day of the convention.

Mrs. Allye Hootsell, Natchez, was elected president for the coming term. Miss Valeria Logue, Jackson, will be secretary, and Mrs. V. L. Birdsong, McComb, treasurer.

DIOCESE OF DAVENPORT, IOWA

THE twelfth annual convention of the Davenport Diocesan Council of Catholic Women was held in conjunction with the meeting of the Catholic Conference on Industrial Problems.

Miss Linna E. Bresette, field secretary of the Social Action Department of the National Catholic Welfare Conference and organizer of the conferences on industrial problems, was a guest speaker. Miss Bresette traced the history of the Welfare Conference and its part in the program of Catholic Action. She then brought out some of the highlights of the recent convention of the National Council of Catholic Women in Washington, D. C. She touched especially the National Catholic School of Social Service, the youth program and the institute on industry. Miss Bresette urged that all Catholic women's groups in the diocese should be organized in the council.

Miss Ethel Garside, a graduate of the National Catholic School of Social Service and executive secretary of the Davenport Catholic Charities, in her annual report, stressed the child welfare care including the standards of child-placing agencies. She urged that the diocesan council through its Catholic Charities office should be one of the influencing powers in stimulating the state to a better consciousness of what is meant by a good child welfare program.

The Rt. Rev. Msgr. Martin Cone, president of St. Ambrose College and Diocesan Director of Catholic Charities, in his talk, made an earnest plea for united action, for dispensing with a narrow view of life—extending thoughts, contacts and influences beyond the individual's special field.

Monsignor Cone emphasized the fact that everyone can make a contribution in some way, and that any contribution one makes, no matter how small, is worth while.

Officers for the coming year include Mrs. Lawrence Butler, Burlington, president; Mrs. J. J. Reha, Iowa City, recording secretary; Miss Melissa Hassett, Davenport, financial secretary; and Mrs. I. R. Patch, Davenport, treasurer. Vice presidents are Miss Agnes Conway, Davenport; Miss Frances Haigh, Montrose; Mrs. Wilfred Cole, Iowa City; Miss Rose Payne, Ottumwa; and Miss Sadie McDermott, Clinton.

DIOCESE OF FORT WAYNE, INDIANA

"CATHOLIC Youth and Social Action" was the theme of the first Fort Wayne Diocesan Conference of the Catholic Youth Organization. Under the leadership of the Most Rev. John Francis Noll, Bishop of Fort Wayne and Episcopal Chairman of the N. C. W. C. Lay Organizations Department, this meeting was an outstanding success. One hundred and fifty of the one hundred and sixty-three parishes in the diocese were represented by approximately six hundred delegates. More than forty priests and scores of visitors increased the attendance, estimated at more than 1,000.

The spirit of this first conference can be gathered from The Bishop's Chat," a column conducted regularly in *Our Sunday Visitor* by Bishop Noll and in which he said: "That no parish can be too small for a C. Y. O. cultural club became very evident, because a number of parishes that have only from twenty-five to fifty families had their full quota at Fort Wayne, and they seemed to be bent on improving themselves both culturally and spiritually, even though there be practically no athletic opportunity for them.

"One of the smallest parishes in the diocese is the one-year-old parish at San Pierre. The pastor brought a bus load, containing twenty-four young people, to the convention.

"The seven young men and women who spoke on such heavy subjects as peace, labor, marriage and family life, social action, politics, literature and education all acquitted themselves admirably, and what is more they had a sufficient grasp of the subject to be able to answer questions about their subjects from the floor. The intelligence of the audience was well demonstrated in the manner in which they participated in discussions.

"Youths are deeply interested in their own problems and in their country's problems, and if they seem to show no such interest locally, it is because they are not stimulated to do so."

The youth speakers included Miss Marguerite McDonald, Elwood, representing Muncie Deanery, who spoke on "Youth and Catholic Principles of Labor"; Harry Berkshire, Logansport, "Marriage and Family Life"; Leo Clifford, Gary, "Education"; Theodore Prekowitz, South Bend, "Social Work"; Miss Bernadine Lamb, Lafayette, "Youth and Catholic Principles in Literature"; Clarence Stephan, Hammond, "Youth and Catholic Principles in Politics"; and Joseph Crowley, Fort Wayne, "Youth and Catholic Principles on Peace."

In conjunction with these topics, the C. Y. O. diocesan headquarters has issued "Aids to Further Study of Conference Topics." Outlines, book and pamphlet references are included.

Resolutions growing out of the discussions of the conference pledged the youth to a study of the principles of justice governing both capital and labor; to fostering Catholic friendships, proper supervision of courtships; to strive for the attendance of every Catholic child in a Catholic school; to refrain from patronizing indecent literature and boycott all places that sell such literature; to apply sound Catholic principles in politics; to study peace problems and to bring about an enlightened public opinion which will make an international peace tribunal possible and insure peace to the world.

Among the outstanding speakers at the conference, in addition to Bishop Noll, were: The Rev. Vincent Mooney, C.S.C., director of the Youth Bureau, National Catholic Welfare Conference, who organized the C. Y. O. in the Fort Wayne Diocese; the Rev. Frederick J. Westendorf, diocesan director of youth; and Miss Tess Marie Gorka, diocesan chairman of the N. C. C. W. Youth Committee.

DECEMBER STUDY TOPIC

(*Continued from page* 19)

against pagan tribal nationalism as against all other aberrations of human thought and conduct. With such confirmation, we are heartened, even in the midst of the contemporary flood tide of un-Christian and anti-Christian developments, to strive the harder to apply the parable of the Good Samaritan to international as well as to individual relations, and thus eventually to realize the brotherhood of man under the Fatherhood of God.

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